

THE WATERS OF SILOE.

TO QVENCH
THE FIRE OF PVRGATORY
and to drowne the traditions, Lim-

boes, mans satisfactions and all Popish
Indulgences; against the rea-
sons and allegations of a Portu-
gall Friar of the order of
St. Frances, suppor-
ted by three
treatises.

The one written by the same Franciscan and
entituled *The fierie torrent*, &c.

The other two by two Doctors of Sorboni.

The one intituled *The burning furnasse*. The
other *The fire of Helie*.

K BY

PETER DV MOVLIN Minister of
Gods word.

Psal. 118.12.

They came about me like Bees, but they shall be quen-
ched like a fire of thornes.

Faithfully translated out of French by I. E.

Printed at Oxford for John Barnes
dwelling neere Holborne
Conduit, 1612.

3900 a. 50

8

THE WATERS OF SILOE:

TO QVENCH
THE FIRE OF PVRGATORY
and to drowne the traditions, Lim-

boes, mans satisfactions and all Popish
Indulgences, against the rea-
sons and allegations of a Portu-
gall Frier of the order of
St. Frances, suppor-
ted by three
treatises.

The one written by the same Franciscan and
entituled *The fierie torrent*, &c.

The other two by two Doctors of Sorbon.

The one intituled *The burning furnass*. The
other *The fire of Helle*.

K BY

PETER DV MOVLIN Minister of
Gods word.

Psal. 118.12.

They came about me like Bees, but they shall be quen-
ched like a fire of thornes.

Faithfully translated out of French by I. B.

Printed at Oxford for John Barnes
dwelling neere Holborne
Conduit, 1612.





TO THE R I G H T
WORTHY SIR D V D L Y

D I O S Knight, truecon-
tent in this life, with
eternity in the life
to come.

M Y if the remem-
brance of former be-
nefits can move or
bounty in more am-
ple sorte extended
can prevaile, I haue
reason both to ag-
nise your loue shew-
ed, and your bounty shewed towards me;
least worthy of such immerited affections.
Yet because unthankfulness stops the cur-
rent of Gods blessings, and makes vs dege-
nerate from that we should be, I resolved
with my selfe to gratifie your loue (at least
in some sort) by acknowledging that entire

The Epistle

duty I owe you, and consecrating vnto your
worthy selfe, some thing that might seeme
worthy of such a patronage. May it please
you therefore to take surview of this worke
which by long Travaile I haue brought to
this perfection: it is the fraught of my poore
bark purchased by this years saile; it seemes
more then an Elephants birth, and there-
fore promiseth satisfaction to the iudicious
reader. Let it bee shadowed vnder the
wings of your protection, who best deser-
veth it, because you nourished both me and
it, when there was scarce any being to mee-
or it: to particularise your divers & sundry
affections to which and for which I rest e-
ver devoted, would craue a tract of it selfe,
which makes me omit them, only I wish my
effects, were answerable to my affects, to ac-
complish that which I woulde. But so fruit-
lesse bee wishes that their harvest seemes
scarce worthy the gleaning. This poore te-
stimony of my loue may not only demon-
strate what I owe vnto you: but what I owe
the Church in the faith I haue professed,
which I wil ever keepe inviolable, not ma-
king

Dedicatory.

king travaille as too many doe to the wrack
& ruine of my Religion, but the confirmer
of those unsetled intentions which were
but halfe grounded in me ; experience hath
reduced my wavering thoughts to an har-
bour of quiet repose ; these be the fruits I
reaped, which as my first fruits are to you
tendered, so manifest my loue and dutie un-
to you, the sinceritie of my conscience to the
Church, and my charitable desire to profit
all; much I should wish you in content, but
more I cannot then already you enjoy, and
therefore rest

Ever obliged to your re-
pected selfe

I. B

www.123RF.com

10. The following table gives the number of hours worked by each of the 100 workers.

19. *Leucosia* *leucostoma* *leucostoma* *leucostoma*

4

15.

2000-01-01 00:00:00

10. The following table gives the number of hours per week spent by students in various activities.

10. The following table gives the number of hours worked by each of the 100 workers.

10. The following table gives the number of hours worked by each of the 1000 workers.

Journal of Health Politics, Policy and Law, Vol. 35, No. 4, December 2010
DOI 10.1215/03616878-35-4 © 2010 by The University of Chicago

3. *Leucosia* sp. (Diptera: Syrphidae) was collected from the same area as the *Chrysanthemum* plants.

00000000000000000000000000000000

19. The following table gives the number of hours per week spent by students in various activities.

Journal of Health Politics, Policy and Law, Vol. 29, No. 4, December 2004
DOI 10.1215/03616878-29-4 © 2004 by The University of Chicago

THE PREFACE TO THE READER.

SOON after the meeting betwixt the Franciscan frier and my selfe, I sent him in writing a discourse containing an examination of Purgatorie requesting him likewise in writing to set downe his soundest reasons and strongest proofs. But either of my writing or request this good Doctor made no accompt, yet in my absence after my departure from Paris he sent to challenge me againe to a verball conference: & before he particularized his departure, he repaired to the kings Mætelle and requited reward for his publication to swanne A. B. C. D. E. F. G. H. I. J. K. L. M. N. O. P. Q. R. S. T. U. V. W. X. Y. Z.

• 1900. Oct

www.ijerph.org



THE PREFACE TO THE READER.



ONE after the meeting betwixt the Franciscan frier and my selfe, I sent him in writing a discourse containing an examination of Purgatorie requesting him likewise in writing to set downe his soundest reasons and strongest proofs. But either of my writing or request this good Doctor made no accompt, yet in my absence after my departure from Paris he sent to challenge me againe to a verball conference: & before he particularized his departure, he repaired to the kings Maietie and requited reward for his pub-

The Preface.

Contrary to the rule
of S. Francis,cap.4.
Nullomodo denarios vel pecuniam eiapient, per sevel per personam interpossum.

licke teaching , as also for his particu-
lar conference with the Minister Du Moulin. Which nevertheles could not restraine me from publishing my dis-
course intituled *The waters of Siloe to quēch the fire of Purgatory*. This writing wrought a greater effect then I could haue imagined:for attending the Franciscans answer,behold two Doctors of Sorbone Cayer and Du Val , tryed no doubt vpon the vollee among such a multitude as doe assault this treatise, as a forlorne hope are the first that enter the skirmish. Afterward stirred vp by their example,commeth this Portugal Monke into the field,as making vp the arrier guard of this Roman army : to whose worke the Jesuits of Tournon haue contributed ,to the end that after the knocking together of so many exquisite pates, they may need no more to begin. In me it might be holdē great presumption to wrastle with so many men, and so loaden with titles , if the word of God stood in awe of multitude

to the Reader.

tude. For hee might bee holden for a mad man , who in a matter of importance,in liew of waighing the reasons should fal to numbring of the persons. Truth is of more force in the mouth of one man onely, then vnruth in the mouthes of many, whose conspiracies against the truth of the Gospell resem- b leth the humming of a nest of wasps that in stinging doe lose their stinges. how ever it is,it seemeth that this trea- tise hath stung some of them to the quicke:with so great strife doe they af- fault it. And indeed the gaule and iniur- ies that herein they doe spue forth doth shew them to be vehemently mo- ved. They tearme me a beast , a foole,a sor, a deceayer, an hereticke, an impious parson, a dolt, execrable, impudent, &c. They send me quick into hell, yea they rather want words then stomach. They are sorrie that our language is no bet- ter stored with injurious phrases: and God hee knoweth what people they are! But God grant that this their vox-

The Preface

mit may be to them a purgation , that
god may not iudge them with so great
rigour, as they doe vs with rashnesse.
This is all the revenge that I do desire:
for what other interest haue we in this
action then the glory of God and the
salvation of such as hate vs ? Whose
stripes and blowes when they cannot
penetrate into the truth doe reflect vp-
on my person. But herein doe I boast
that they be honorable bruisers. These
barkings I beare as of men starved , and
as some portion of the reproches of my
saviour Christ, who was in like manner
outraged , and for our salvation bare
more sorrows thē we cā suffer wrongs
for his glory. Now albeit an impudent
boldnesse be the only way to atchieue
reputation of skill,yet am not I deter-
mined to practise,that course: neither
to requite these Doctors with such
quoine. This attempt I despise & laugh
at such impetuositie:yea I even take cō-
passion of it,as of a disease of the minde
and a convulsion. Neither is it indeed

To the Reader.

my cause, it is the cause of Iesus Christ, whom we are not to defend but by imitating of him; for how can we plead the cause of the Lambe of God with wolvish hearts and poisoned stomaches? Yet is their wrath in some sort excusable: for in quenching their Purgatory, what do you but put these our Masters to an hungry dispute, by stopping the currant of their trafficke, cutting their sinews, & breaking the wheeles of this great frame of the Roman hierarchie? For as a beast deadly wounded, springeth forth with an extraordinarie force, even so these Doctors doe excessiuely storme, when you touch them in their best feeling: that is in the belly, in Avarice and in Idlenesse. Of all the rest this PortugalMonk is the most ridiculously violent: hee speaketh with a barbarous impetuositie: with such a pride as hardly agreeeth with his habit: yet did I forbear his honour and abstaine from all iniuries and bravadoes, albeit I had a large field open before me, and many

The Preface

proofes of his ignorance. But I seeko
not to dishonor any man, only the glo-
ry of God do I aime at. To these books
thus stuffed with civilitie haue these re-
verend Doctors imposed Capriccious
titles after the manner of those that
hang out scurtilous tables over the
forefronts of the houses where they
act their enterludes: or as such as catue
Cyclops and *Satyres* vpon the fronti-
spice of their buildings. Marke then the

CAYER.

title of Cayers booke. *The burning for-*
nace, or oven of reverberate &c. And in
his booke his speech runneth all vpon
Lambecks firing, evaporating, recalci-
ning, &c. All words of his art, and of all
this he maketh an *Amialgame* cōtaining
more moon then sunne. The other trea-
deth the same path and entituleth his
booke *The fire of Helie to drie vp the wa-*
ters of Siloe. You wot not by what spirit

VAL.
Luke. 9.

you be led. The Frier was loath to bee
behind his fellowes, or to vse a lesse ri-
diculous title then his writing is, so to
procure an vniformity wherein he pro-
cceded

The FRIER

to the Reader.

ceeded with great discretion and this
is his title. *The Torrent of fire proceeding
from the face of God to drie up the waters
of Mara enclosed in the causey of the Mill
of Abbon:* O frock garnished with elegā-
cie ! VWho was able on this side the Pi-
rinean mountaines to attaine to such
gallant conceptions ; and so well poli-
shed ? This Frier minor entendeth to
haue all his pollutions and vncleannes
that he sputeth out throughout his
whole booke to come forth from the
face of God, that is to say, to bee expel-
led out of Gods presence. Which ne-
verthelesse hee armeth with autoritic,
entiteling himselfe *The Reverend Fa-
ther James, Observantin, Doctor, Preacher
&c.* And in his preface braggeth that
he writeth succinctly and strongly : yet
had it beeene good hee had expected o-
ther mens commendations but hee had
more desire to easie theire of that la-
bour. At the first blush therefore seeing so
fierie bookes, such hot furnaces & Tor-
rents

The Preface:

rents of fire I feared to come neere thē:
but plucking vp my spirits and being a
little way entred into the reading of
the same, I grew into farre greater ad-
miration, considering that these three
friers were as farre discordant among
theniselves as fire and water: and that
these Doctors did most fiercely bang
each other, and yet were all signed and
approved by the Doctors of *Sorbone*.
Yea so hot was this contention among
them, that one of them, namely *Cayer*,
after hee had beene well disiplaid, and
hardly entreated, was finally disclai-
med in all their Pulpits, & blasted with
perpetuall infamie. All which they
could never haue compassed, but they
must likewise taxe those Doctors that
subscribed and allowed his booke.

Well did I knowt that the opinions
of the Rothish doctors, doe agree but
badly. One saith that the pope cannot
contrary teach false doctrine, another that hee
to the Cou can. One that the Pope is aboue the
couell of Flo Councell, another that the Councell is
aboue

to the Reader

aboue the Pope. One that Invocation *Misteria*
of Saints is necessarie , as Pope *Inno-* *Misericordie lib.3.*
cent the 3. and *Cayer* in his conference
advowed & subscribea by the Doctors *cap.9.*
of *Sorbone*. The others , as the Lord of *Causa 15. cæ.*
Eureux, that it may wel enough be for- *Alius & can.*
borne; and it is no matter of necessitie, *Nos sancctorum*
The Iesuits and such as in their hearts *quæst.7 Ex-*
are more soundly nailed to the Papall *travag. una*
sea doe adyow that the Pope may giue *sancrum de*
and take away kingdomes: & that hee *Maiorib. &*
can absolve subjects from their oaths *Olco.*
and fidelitie & allegiance to their Prin-
cess, and this power haue the Popes of
late assumed to themselves, & doe now
put in practise. Others that hold their
judgements somewhaſ more at liberty
doe affirme all this to be mere usurpa-
tion. The most strictest orders of Friars
and ſuch ſoules as they haue brought
into captivitie doe beleue that the
Church of Rome cannot erre in any
point of doctrine and doe defend even
the moſt groſſe absurdities: other moſe
ſmooth tongued , but withall moſe
ſnaid

The Preface.

ents of fire I feared to come neere them: but plucking vp my spirits and being a little way entred into the reading of the same, I grew into farre greater admiration, considering that these three friers were as farre discordant among theniselves as fire and water: and that these Doctors did most fiercely bang each other, and yet were all signed and approved by the Doctors of Sorbone. Yea so hot was this contention among them, that one of them, namely Gayer, after hee had beeene well disiplaid, and hardly contrated, was finally disclaimes in all their Pulpits, & blasted with perpetuall infamies. All which they could never have compassed, but they must likewise taxe those Doctors that subscribed and allowed his booke.

Well did I knowe that the opinions of the Rochish doctors, doe agree but badly! One saith that the pope cannot teach false doctrine, another that hee can. One that the Pope is above the Councell, another that the Councell is aboue

To the Reader.

aboue the Pope. One that Invocation *Misteria*
of Saints is necessarie , as Pope *Inno-* *Missa. lib.3.*
cent the 3. and *Cayer* in his conference
advowed & subscribeā by the Doctors *cap. 9.*
of *Sorbone*. The others , as the Lord of
Eureux, that it may wel enough be for-
borne; and it is no matter of necessitie.
The Iesuits and such as in their hearts
are more soundly nailed to the Papall
sea doe advow that the Pope may giue
and take away kingdomes: & that hee
can absolv subjects from their oaths
and fidelitie & allegiance to their Prin-
ces, and this power haue the Popes of
late assumed to themselves, & doe now
put in practise. Others that hold their
indgements somewhat more at liberty
doe affirme all this to be meere usurpa-
tion. The most strictest orders of Friars
and such soules as they haue brought
into captivitie doe beleue that the
Church of Rome cannot erre in any
point of doctrine and doe defend even
the most grosse absurdities: other more
smooth tongued , but withall more
sland

The Preface.

white livered doe say that there bee indeed grosse absurdities : That they bee leue not any Purgatorie. That the Iubile is but a kind of Marchandise : That the fraternitie of the Corde is but superstition: That the hallowed graines are but prophane trumperies: That we might very well forbeare the portraying of God:the taking of the cup in the Supper from the lay people : the baptizing of bells:the singing of Masses for horses,corne,hogges, &c. Yet for all this that wee must not separate our selues: and the reason that vnder hand they glue out is this : It is good for vs. All this passeth smoothly away so long as we speake not hardly of his holinesse and that the Church Profits bee not diminished. To be briefe,these people are like twynnes whose heads being devided the bellies are neverthelesse knit together. Surely this is the course whereby the vnitie of the Romish Church is up-holden. Nether were wee vterly ignorant of this discord , yet should I never
dare
haue

To the Reader.

haue imagined that they would haue published their contradictions, or produced these Doctors to the stage, there to haue given them so rude a bastinado. But drinke yee together Doctors & agree among your selues: for surely the same God that confounded the languages of the builders of Babylon doth still suffer division to molest those that build it againe. Now that which we speak of, concerneth not *Cayer* alone : for the Frier likewise gainesayeth his two companions, albeit he hath both scene their booke & out of them borrowed some part of his writings. So as that which is in the sixteenth of Genesis was spoken of *Ismael*, *His hand shall be against every man, and every mans hand against him;* doth very well agree with every of them: whereof in this Treatise I will shew you sundry examples.

These contradictions are somewhat hard of digestio, but much more their slanders wherein they impose vpon vs most horrible and wicked opinioes, infinitely

The Preface

nitely estranged from our beliefe. As thus: that we beleue fwe mansions for the soules: that our drift is to deny the Immortalitic of the soule : that wee make al sinnes alike equal: that we hold that the soules doe sleep from the day of their decease to the day of iudgmet: that wee would haue I wot not what Synode[that never was] to passe for an article of faith: that baptisme was not necessarie for any but the children of ynbeleevers: that out of our Kalenders we haue raised the Virgin Mary & the Apostles, and in their places haue inser-
ted *Luther* and *Calvin*: that our Mi-
nisters doe preach liberty of conscience without any apprehension of divine judgmet: that we hold that it sufficeth vs that Jesus Christ suffered for vs, and gherefore that wee neede not doe any more: that at the Funerals of the late Queene of England they sung Massie, had their offertory and prayed for her soule: that *Luther* and *Calvins* in lieu of raising the dead to life did put the living
yelain
to

To the Reader.

to death, and that they are our Masters, Patriarkes and Apostles &c. To bee briefe, they set downe even all the slanders that hatred can devise, or malice can suggest, wherewith they seduce the people and abuse their simplicitie.

What shall I speak of their vprightnesse in alleaging the Scriptures? All the passages that they produce are for the most part either falsified, or wrested to a contrary sense, or to no purpose. With a Magisteriall license they force a number of passages quoined vpon the anvill of Avarice, that are not to be found in the originals, either Greeke, or Hebrew: yea and sometimes contrary to the Roman translations. Of so much negligence or dulnesse of their reader do they presume, assuring themselves that the people shall never perceave any thing, or can so much as cōsult with the Scriptures, which vnto them are as sealed letters and suspected booke: albeit, in the meane time they are permitted to read the monstrous Legends: the
Psal-

The Preface

Psalters of the Virgin Mary ful fraught
with blasphemy: and the frivolous and
and fabulous bookeſ of the life of le-
ſus Christ. O yee ſoules that long for
your ſalvation, will you ſtill liue in ſuch
grievous bondage? What? Shall we yet
be ſo vaine as to paſſe the ſeaſ to looke
vpon the relickes of ſome Saints, and
will we not heare Iefus Christ when he
offereth himſelfe vnto vs in the holy
Scriptures? Shall we ſtoop more to cu-
rioſitie then to neceſſitie? To the con-
tent of our eies then to the ſalvation of our
ſoules? Shall we ſtill be ſo rafhly negli-
gent, as in a matter of ſuch impoরtance
to credit the firſt commer? Contenting
our ſelues with following in lieu of
knowing? Placing pietie in the know-
ledge of nothing; thrusting our ſelues
into the preſſe and ſhowding vs amōg
the multitude? Againe, when any man
ſhall ſay vnto vs that Iefus Christ or a
ny of his Apoſtles do in ſuch a place, or
in ſuch a place teach vs Purgatory, or
the Invocation of ſaints, &c. Shall weſ
be

To the Reader

be so cruelly cowards to our selues, or
so vnthankfull to God, as not to take
so much paines as to look whether the
same be truely alleaged? And indeed
wherefore should these Doctors cite
the places but that we might see them?
For what an absurditie is this, to quote
the places to the people and then to
barre them from seeing of them? To re-
ferre them to the places and then to
command them not to looke in the
booke? The people of *Beroe* practised
this examination of the things that S.
Paul taught: for albeit he preached with
farre more auctoritie and certitude then
any man in our age; yet did they exa-
mine his preaching by the reading of
the Prophets, farre more obscure then
the new Testament. Enter therefore in
to this examination I say, and yet I say
unto you [especially if you haue re-
course to the originals] that you shall
enter as it were into a shop where they
sell vizards: yea where they doe not on-
ly sell them, but where they make ghe;

Act. 17.10

so

The Preface

so excessiue is their licentious liberty. Of all this will wee in this Treatise produce sundry proofes, according as occasion shall serue. A Treatise whose principall drift is a defence of the only purging of our sinnes , which is the bloud of our Saviour Iesus Christ against the fire of Purgatorie. An argument that carrieth with it the confutation of the doctrine of the Limboes, of Traditions, of Prayer for the dead , of mans satisfactions and of Popish Indulgences. I plead the cause of Iesus Christ: I confute the reasons and passages of these Doctors and their burning writings: yet touch not their persons, neither their furnitures full of Invercuities that concerne not the arguments.

Two things there are nevertheless which I cannot overpassee: their folly in wanting , and their false dealing in answering me.

First they paint forth many triumphs great conquests, and an extreme shaming of our Church: so many goodly souls

to the Reader.

soules, such a multitude of notable personages: namely forty at Diepe revolted to the Romish Church, which now is in travel of them: If they come to life they shal come forth. These men doe packe them very grossly: for enquiring of any such breach in the Church of Diepe, I cannot learne of more long time revolted then two, the one a maiden who allured by a carnall marriage hath violated her spirituall marriage with Christ: the other an English Iesu.^{2. Pet. 5. 22.} it, who vpon a fained conversion intruded himselfe into our company and is now returned to his vomit. Howbeit let vs put the case that the reporte of these conversions were as true, as they be forged at pleasure: Is it any mervaile that some loue the world & turn wryng to that part that yeeldeth most quietnesse and worldly promotion? Were it not rather a wonder if there were none such? Iesus Christ was forsaken of his ^{Ioh. 6. 66.} disciples: how much more wee, whol haue nothing but by his bountyn?

The Preface

in these dailes in matter of Religion do
follow the course of the affaires, and do
fit their beliefē to their worldly com-
modities. The belly hath no eares: And
as vsually such are deafe as dwell neere
the downefall of great waters, even so
the word of God pierceth not into the
eares that are deafned with the bruit of
the world and stopped with the currāt
of Covetize, of voluptuousnesse and of
ambition: especially at Paris where men
are bought and sold, & where rewardes
are propounded. And God graunt that
Idolatry possesse none but those whō
she hath deereley paid for. herein are we
to acknowledge the work of God: that
notwithstanding so many allurements
and discommodities, yet do the flocke
of Iesus Christ grow and encrease, yea
even since these men made their vaunts
that our Church was so sore shakē. But
we boast not so much, neither indeede
are these victories ours but our Lorde
Iesus Christs.

In their triumphs they paint mee
forth

To the Reader.

forth & make me a party in the proofs
of their sufficiencie. The auctor of *He-*
lies fire saith that in the disputation a-
gainst the frier I was twise or thrice at
a non plus and so made some of them
merry: but hee sheweth neither when
nor whervpon. It might peradventure
be when the frier refused to enter into
any orderly disputation, or to propoūd
his reasons in forme, saying that he was
not permitted so to do: either when he
said that the thef^t was scourged, but *Suetonius.*
not the thife: That *excogitatum Com-* *Iulius in seg-*
mentum signified a Commentary: That *Plautus in*
the pardons of fourte and fifty thousand *Arbitriuone t-*
yeares are good and receauable: That *aut satisfac-*
satisfacere signifieth not to acknowledge *at mibi aut*
his fault to the partie offended, or to *adiuver*
testifie that he was sorry for it: or when *in super nol-*
he saying vnto me that God shoulde *le esse dicta*
vniust if there were no purgatorie, I an- *que in me in*
swered that then God shoulde vniust *sontem pro-*
to such as shoulde liue in the day of iudg- *tulit.*
met: also to the Carmelites that dy vpon
the friday, who [as themselves report]

The Preface

haue a priviledge that they shal remain
in purgatory no longer but vntill the
next saterday. But who would thinke
that vntrath could so farre exceed? Ve-
rily I am one of the least amonge the
servants of God : yet would I be sorrie
that my yeares or want of capacitie
shoulde any way preiudice the equity of
my cause: but the word of God is migh-
ty even in the mouthes of babes. Be-
sides shoule I trouble my selfe with an-
swering any vnlearned man vnseene in
the Greeke and Hebrew; as appeared
when we were to haue recourse to the
Originals in both those languages, wher-
upon the Iesuits of Turnon tooke vp
them to stiffe his booke with passages
collected out of prophane auctors and
the Rabbins, into whō hee never thrust
his snowt : which Iesuits nevertheless
were many times mistaken in diverse
things, as in place convenient shall ap-
peare. But how should they make faith-
ful report of things spoken, who make
no cōscience to falsifie my writing? See
ther-

The man-
ner of
these Do-
ctors in an-
swering.

therefore how they entreat me. They produce not my wordes: they reverse the order of my speeches: here & there they mangle & snatch at my discourse; one beginneth at one end, an other in the middest: If I speak any thing that bitteth, they can quietly passe it over with silence: They obiect the matter that I answer, but my answers they suppress, He that seeketh the truth ought to produce the very wordes of his adversary: he should trace him step by step without counterfeiting, curtalling, or dissembling: but these men by a certaine dooral disposition do skippe, as at their masse, over whole leaues: they conceal the most forcible: and the sooner to lead the reader that followeth vs out of our tracke, they shuffle the course of my reasons, and bring the head forth last. Then having thus sented my discourse, they proclaim before the paleace their fiery, burning, magnificall, & and ridiculous titles.

The frier beginneth with the last page of my booke.;

Some countor they might have had
SILENT

The Preface

for their slight, had my first booke been either tedious or ful of wordes : The chardges of the Impression with the readers impatiencie might haue serued them in steede of figge leaues to cover their shame; but my writing contained few pages & the Arguments lay close: for I studied to lay the bones bare that the sinewes might bee the better seene. Their vnsaithfull dealing doth proceed yet farther: for they forge other obiections then mine: and of mine do they take away the edge by propounding them in other manner then I did: Thus do they skirmish and sport them in answering of themselues: much like vnto the Bulles in the amphitheater to whō they cast men made of straw, vpō whō, being provoked, they dischardged their rage. As if they should say vnto me: you are too rough : The Church of Rome must be more gently entreated: Take away your forcible targumēts for these reasons lie to hard vpon vs, so wil we commynche with you. Thus and thus

To the Reader

must you obiect that so wee may answere with some coulor : but they forgot to give this warning before.

I doe therefore protest that these writings of these Doctors doe not concerne me, for that I never spake manie things that they impute to me: & they haue either fearefully dissembled , or malitiously corrupted my best obiections. Neither can I thinke my selfe sufficiently satisfied vntill I see my own writing perfect in the writings of my adversaries, and their answer let down article to article: reason to reason , without cutting of or altering my wordes, or disordering the order of my discourse.

Reverend Doctors, I beseech you in curtesie, yea I adiure you by the relicks of your conciences to entreat me with more equirie; take this booke which againe I offer vnto you encreased , amplified and corroborated with reasons and some passages of Scriptures : and answer it in such wise as that my rea-

None of these Doctors haue yet answered, & therfore the vi
sion yet resteth with the Author.

The Preface.

Sons may not be mangled ; nor thrust
out of order : but that all men may see
your answers at the foot of my obie-
ctions. If your desire to bring the truth
to light faileth you not , no more then
your leasures,meanes,books, and sup-
port [albeit all these faile vs] wee shall
soone perceave which of vs hath the
word of God to warrant: and from the
encounter of our reasons truly and vp-
rightly reported wil proceed the sparks
of the truth. The Lord God vouchsafe
to direct our pennes , and dispose our
hearts to propound such matters as
may bee profitable to the salvation of
his people,proper to the glory of God
and comfortable to the truth of his
word.

THE

THE CONTENTS OF THIS BOOKE.

1. A description of the four chambers, or stages which the Church of Rome placeth under the earth. Namely of Hell: of the Limboe of Children: of the Limboe of the fathers: and of Purgatory. Also of the meanes to get out of Purgatory. 1. page
2. That in this controversie, as in all other that concerne faith, the holy Scripture ought to bee iudge: also that the same speaketh not of Purgatory, nether of any temporall torment after this life, nether of any Indulgences wherewith to fetch soules out of this torment. 38. 1^o age
3. That the holy Scripture overthroweth Purgatory: and that there is no other purgation of our sinnes, but the blood and death of Iesus Christ, and consequently, that papall Indulgences are unprofitable to the deceased. 77. 1^o age
4. Against mans satisfactions in general. 159.
5. Against Popish Indulgences and the ex- 193.

extraction of soules out of Purgatory.

6. A confutation of such passages of the
holy Scripture as these Doctors haue
leaged. 227. 10

7. what the Doctors of the fourre first age
after Iesus Christ did hold and beleew
concerning this matter, and that they
never beleeeued any Purgatory. Also
prayer for the dead, of Indulgences, and
of the satisfactions of the primitive
Church. 320. 10





A CONFUTATION OF PURGATORY.

CAP. I.

A description of the foure Chambers or stages which the Church of Rome placeth vnder the earth: and particularly of the place called Purgatory.



HE Doctors of the Church of Rome doe hold, that vnder the earth, there bee 4. severall places, which are so many prisons, wherein the soules are either broyled, or shutt vp. The lowest place is hell; the habitation of the damned: and the same is divided (if wee believe our adversaries) into two parts. The ^{place of the fire of Helic.} ^{44.}

The one where the soules are tormented in fire: the other , where they are tormented in snowe. Throughout all the word of God can we not find that that ever any came out of this place Yet Pope *Gregory* the first , in the first Booke of his Dialogues, cap. 12. reporteth that *S. Severus* raised a dead body whome the Divels had carried away.

¶ 4. Diff. 45. Also *Damascen*, and after him *Thomas Durand*, and *Richard*, doe tell vs that by

quæst. 2. the prayers of *S. Gregory Traian* an heathen Empereur was fetched out of hell. *Gabriel Biel* in his 56. Lesson vpon the Cannon of the Mass, holdeth the same opinion. And *Ciacconius* hath written an Apologie exprefly for this history. *Cayer* and the Doctors that subscribed to his book , do approue this historie: but his cōpanions do reiect it.

The secōd place. The second place is the Purgatory that serveth for such as are indeed righteous and do not sinne : but in their life time haue committed some trespasses for which they haue not satisfied. The same

Pope

Pope Gregory teacheth that so soone as
a man is deceased his soule is presented
before the Judge, also that sometime there
happeneth abuse, & they bring before
God one that was not called. As saith
he, it chanced to one named Stephen,
who being deceased and his soule pre-
sented before God, immediatly as God
saw him, hee said that was not the man
that hee had called for: but that it was
an other Stephen, a beater of Iron, who
herevpon died incontinentlie, and the
former Stephen revived againe and was
sent backe because hee dyed before he
was called. These soules thus presented
before the Judge, if they need any pur-
gation are instantly sent to this seconde
place which they tearing Purgatory.
And this doctrine is grounded vpon
this principle, which is a third article of
their faith; and taken out of the unwrit-
ten word: namely that Jesus Christ by Read the
his death and passion hath indeede dis- catechisme
chatged vs from the fault, and from of the cou-
the paines due to sinnes committed be- cel of trent
in the chur- be-
fore
ch
opennes

4

A Confutation

fore baptisme: but from the paine due
to sinnes committed after baptisme he
hath not discharged vs. Therefore that
such as haue not made full satisfaction
in this life by fastings, scourgings, giftes
to the Church, &c: shal be sent to Pur-
gatory there to finish their satisfaction
and to pay [as they say] even to the last
penny.

Herehence grewe that penance
which the Priest imposeth vpon the sinner,
which do farre differ from the pen-
nance vsed in the primitiue Church
which was publicke, of long continu-
ance and rigorous, thereby to humble
the sinner and to repaire the scandal to
the Congregation: but at this day in
the Church of Rome they impose for
the most part privat penances, and the
same either very easie or ridiculous: &
these doe they make vse of to prevent
Purgatory, and yet to pay and satisfy
Gods justice. The formes of these pen-
nances, are to say a set number of *Aves*
intermixed with *Paters* vpon a paire of
beads

duards to scourge their bodies: or vpon
the bare flesh to gird themselues with
a cord: or to goe in pilgrimage to Saint
James in Galicia, &c. Our Annals do in-
forme vs of a penance imposed by a
Pope vpon one Robert the Norman,
surnamed the Divell, vpon sundry his
niots committed : that is, that for the
space of seven yeares hee should not
speake: and that he should all that time,
lie at a staier foote, and take no other
food but the relicks of such bones as a
Grayhound should haue gnawn. Was
it meet to abridge the benefit of Iesus
Christ, and to supply the places with
such frivilous devises, and in such cou-
terfeit quoine to satisfie the iustice of
God, which Iesus Christ had before sa-
tisfied to the full? As concerning the
torments that the soules doe there en-
dure, these our masters doe tell vs that
all the fires and torments in this life, are
but easie in regard of the heate of the
fire of Purgatorie, and that the torment
thereof equalleth that of the damned.

N. Giles,
an. 768.

The Friar
pag 78.

This

A Confutation

Memento
Domine.

Lib. 7. Epist.
61.

This doctrine was not yet receaued in the Church of Rome, when to the Caño of the Massie they added these words ensuing, which the Priest must daily say for the soules in Purgatory. Remember Lord thy servants, whose soules doe rest in the sleepe of peale. Hereby it appeareth that they then beleaved that the paine was easie, or rather none at all, and that the soules for whom they prayed, did rest in peace as in a sleepe. Hereto accordeth the saying of the aforesnamed *Gregory*, who advoweth that the soules of *S. Severus & S. Pascasius* wrought miracles in the Bathes where they lay in Purgatory. For it is hard to worke any great miracles in such cruell tormentes. This is the same Pope *Gregory*, who doth in earnest confesse, that the Apostles celebrating the Lords supper, added vnto the consecration nothing but the Lords prayer, and so consequently prayed not for any soules in Purgatory.

Againe, the Church of Rome holdeth this torment to be of long conti-

nuaunce

nuance: for every sinne they must abide there seaven years: besides also that we pray for some that died many hundred yeares since. And in this regard doth the Pope grant pardons some for fifty, some for an hundred thousand yeares; and the Frier may verie well remember that when I shewed him in the Masse booke a praier that contained fourte & fiftie thousand yeares of pardon there, to adioined, he did not onlie advow it, but tooke vpon him to defend these so liberal indulgences.

In the Church of S. Bibian at Rome In the
upon the day of all Saintes they haue booke of
sixe hundred thousand yeares of verie Romane
pardon for the space of one whole day. Indulgenc-
ces these
The Pope that granted that pardon pre sixe hun-
supposing that a soule may haue com- dred thou-
mited so many sinnes [besids those for sand years
which the paines of Jesus Christ haue arc writtē
atisfied] that hee must haue so manie
yeares of torment to purge all his sins,
unlesse the Masses and suffrages of the
vjng, togither with the Popes indul-

gences doe procure him ease and abbreuiation of his paines. At Paris in the entering into a chappel of the friers Fe villans in the suburbs of S. Honorat hangeth to be seene a long bedrole of pardons : wherein among other is contained that vpon everie daie of lent there are to bee purchased three thousande eight hundred sixtie seaven yeares and two hundred and seaven Quarentines of daies of verie pardon. In the church of S. Eusebius at Rome they haue seaven thousand, foure hundred fifty and fourt Quarenteins of daies of verie pardon for such as shall bring thither any honest offering, and as the words of the Bul do run *Manus porrigentibus adiutrices* for such as shall put to their helping hands. In the Church of S. Mary deliver vs from the paines of hell [for that is the Churches name] there are dailie granted eleven thousand yeares of Indulgēce to such as shal bring an honest offering , that is to say, that shal giue not to the poore indeed, but to the rich

Monks

Moncks: not to those that weep, but to
those that sing: for now almes with
the true vse thereof hath also altered the
signification of the word. In the church
of S. *Praxedē*, you haue dailie twelue
thousand yeares of verie pardon and as
manie Quarentines of daies, with the
remission of the third part of your sins:
in such maner that visiting this church
three daies on a row you shal purchase
plenarie pardon of all your sins and six
and thirtie thousand years by provision
besides the Quarentines, which the
Popes haue since encreased to sixscore
thousand years for everie daie: witnes
the book of *Indulgences* printed at *Rome*
in the house of *Julius Accolte*, an. 1570. See
also the book of *Romaine Indulgences*,
sundrie times printed at *Rome*, namely
in the yeare 1519 the second of Febr
arie by *Marcell Franck*. Yet are all these
pardons but few in regard of those that Gab. Biel
belong to the Church of S. *John of La
teran*, the somme whereof yee shal find in his 17.
lesson vpō the Cannō either hanging vpon tables, or graven
in Massie.

in the wals of divers churches of Rome.
 All this do we set downe to shew that
 as the plaister ought to be fitted to the
 largenes of the wound , so the Popes
 haue thought it meet to perswade men
 to beleue that the paines of Purgato-
 rie are of long continuance, sith they re-
 quire so long a time to purchase release
 from the paines thereof: withal presup-
 posing that in that so fiery and scortch-
 ing a countrey, where the sun hath no
 being, they reckon all by daies , and by
 yeares . This long continuance is also
 to bee gathered out of the Revelation

That is to say about some nine hundred years since of Venerable *Bede* in the fifth booke of his historie cap. 13. where he saith that the souls which in his time were in Purgatorie should be delivered in the daie of Iudgement , except some few that shoulde bee redeemed from thence by the praiers of the living.

Moreover besides all this , the selfe doctors of the Romish Church doe agree , that even during these so violent torments, the soules nevertheless are assured

assured of their salvation, & out of the danger of hell: neither do I know since when this opiniō crept into the church of Rome: for in the Masse for the dead we finde a clause after the Gospell that contrarywise doth testify that still they are in danger. These be the words. O

Lord deliver the soules of all the faithfull departed, from the infernall paines, & from the deepe lake: deliver them from the throat of the lyō, least the gulph of hell should swal-

Liberat. Do-

mine ani-

mas omniaū

fidelium de-

functorum

de pœnis in-

ferni, & de

profundo la-

cu: libera

cos de ore

Leonis ne

absorbeat e-

os Tartarus,

Tearms over bitter to signify Purgatory: and such as may in no case stand with people assured of their salvation. We haue also the ordinary prayers said at burials, yea and vsed at the funerall of Pope, wherein we find no mention of Purgatory. Indeed this soule is brought as praying to be delivered from hel, and from eternall judgement, in these words. *Save me o Lord from eternall death in the terrible day, when the heauens and the earth shall bee moved, and when thou*

Sacrar. ce-

rem. lib. x.

Sett 15.

ble

ble and quake, and doe feare when the exmination shall come, and the day of wrath of calamitic and of misery : that great and wonderfull better day. Speeches which can not proceed from a soul assured of her salvatio. Surely whē these praiers were first penned, these matters were not yet well considered of, and this may we easilly gather from Pope *Gregory* the first, who in his dialogues placeth the Purgatory of some souls in bathes, of some vnder the leaues, and of some vnder the Ice: and this do these three champions that haue assaulted my treatise, both say and defend : for nothing to them is too hard or to hot. *Damian* speaketh of soule that had her Purgatory in a river, but whither she swam with the stream or against it, he saith not. The Rosari of Bernardine hath of this nature many revelations: and the Legend of S. ~~Trickey~~ telleth vs that in Ireland there is a caue that openneth into Purgatory: to be briefe, albeit many soules are returned from those partes, which haue brought

brought news, yet did the matter still rest full of doubt, vntil the Councell of Florence, which among other occasions was assembled to perswade Purgatory to the Greeke Churches, who both before and yet do deny it, albeit their deputies in the Councell did agree unto it in hope of succours against the Turk. True it is that we find some more ancient Councils, which made mention of prayer for the dead; but hereafter we shall most evidently proue that these prayers make nothing for Purgatory; also that such prayers as we find among the ancients doe plainly shewe that they beleeved no Purgatory. Even to this day doe the Greek Churches pray for the dead: yet doe they deny Purgatory. In the last session therefore of this Councell holden in the yeare 1539. was it defined, that wee should beleue Purgatory: In which Counsell, as in all others holden within these ffe hundred years, the Pope sat president. and that with such authority that hee grew

to bee adored and intituled *The Divine
Maiestie:the spouse of the Church: the Sa-
viour and Lion of Iuda:the king & Prince
of all the world, having all power both in
heaven and in earth:* All which titles
were attributed to Pope *Leo the 10.* in
the Councell of Lateran. Thus in all
Sess. 3. & 3.
& 9. & 10. these Councells nothing passed but by
his will, in such wise, that if any did con-
tradict him, hee was soone burned, as
was *John Husse* in the Councell of *Con-
stance*, notwithstanding the safe cōduēt
and faith given by the Emperour and al
the Councell. But to returne to our
Matter. The soules thus purged in this
fire are brought into Paradice. How-
beit because this purgation will growe
somewhat long, the Popes mercy doth
sometimes abridge this punishment:
For besides that the paines that the li-
ving haue vndergon for thē, as fastes:
almes: whippings, pilgrimages, libera-
lities to the Church, &c. also that the
Masses soūded for the deceased, which
leauē any rents or annuities to a con-
vent

went or abbey, or other religious house [if we may beleue those that sing the] are of great vse to mitigate and allay the heat of Purgatory, and to diminishe the paines thereof, yet haue the Popes found out a more ready and gallant invention to the same end: and this it is. Hee raketh together all the superabundant satisfactions as wel of Iesus Christ as of all his Saints which remain in the treasurie of the Church, whereof himselfe doth carrie the keyes: and these doth he distribute among his Indulgences, for the freeing of soules out of the fire of Purgatorie. To the same vse doth he also apply his hallowed graines and medals which hee distributeth abroad, granting hundreds and thousandes of yeares of pardon, to all such as shal kisse or reverently keepe them. And these pardons serue not only for this life but also for Purgatory. The Church of the Fevillants at Paris haue this priviledge, That the Masses in that church said for the dead vpon the moonday or wednes-

nesday, doe every of them deliver one soule out of Purgatorie. Many such Churches doth Roine containe. S. *Potentian*: S. *Laurence without the walls*, S. *Praxedede*, &c. vpon the 7. of May, anno 1586. did Pope *Sixtus* the 5. grant to such of the fraternitie of the corde of S. *Frances* as should say 5 *Paternosters* & as many *Ave Marias* vpon the Saturday before palme Sunday: and vpō the feast daies of St. *John Evangelist* and St. *John Port Latyn* plenary Indulgence for all their sinnes: yea and more then that: for they shall moreover deliver one soule out of Purgatorie, as appeareth in the booke of Indulgences granted to that reverend Corde, printed at Paris by *John Bouc* vpō Mount S. *Hillary* at the signe of diligence ann. 1597. And these privileges were reconfirmed by other letters patents of the same Pope: Given at S. *Markes* the 9. of *August.* ann. 1587. But the principall matter that we are herein to note is this. That this grace is

not conferred to any that is not of that
fraternity, albeit in the same places hee
should say the *s. Paters* and as many *A-
vees*, yea and fifty more and that with
farre greater devotion then that frater-
nity doth. Some Alters also there be
whereto his holinesse hath conferred
such priviledges that vpon the saying of

AT ROME IN
the church
of S. Prax-
e de and in
many other
places.

a set number of Masses vpō them, they
shall bring a soule out of Purgatorie:

Some people also there bee that are so
priviledged that after their deaths ei-
ther they go not into Purgatory at all,
or if they go in, they staie not there any
time, but come forth by and by : albeit
they be as heavy loaden with sin as any
other: such shall the elect bee that shall
liue in the day of Iudgement, or such as
shall die immediatlie after the *Mobile*.

Wee haue seene certaine Theologicall
Theses disputed on at the Carmelites in

Paris vpon the eighth of October 1601
by a certaine Carmelite named *Iacobus*

*de Rampont Carmelitarum presentatus ac
Metensis Carmeli Alumnas*: at the end

Sub auspicio
sapientissimi
D.N. Barlba
lomei Gu-
tart Navar-
vici.

whereof the said *Rampont* in good son
and with a good grace imaketh a briefe
Oration in commendatiō of his order:
tearming the *Carmelites* the first Ana-
chorites: the Imitators of the Aposto-
licke life, practising both the life & wea-
ring the habit of *Elyas* and *Elizew*, bre-
thren to the *Virgin Mary*: and among al
other preeminences endued with this
singuler priviledge, That whosoever is
entred or shall vowe to enter into this
fraternitie shall no longer abide in Pur-
gatorie, but from his death vntill the
next Saturday following. A priviledge
which *Cayer* with tooth and naile do-
fendeth in his *Oven of Reverberate*, &c.
and promiseth shortly to shew vs the
Bull of that Pope which graunted this
priviledge, with whom the *Carmelites*
are vnited who thereto haue set their
seales, and among the rest this frier *Rā-
pont*. And this is the reason that they
vse so few Masses for the soules of their
brethren, especially if they die vpon the
Friday. The Pope himselfe sometimes

gran-

That is to say Notaries

granteth his Buls, as our selfe haue seen whereby at the petition of some survi-
ver of the kindred that draveth it, hee
fetcheth the soule out of this fier. Yet
for the expedition of such Buls, as also
of all other Buls of Absolution or dis-
pensation the Penitentiaries, dataries &
brethren of the lead, &c. Who farme
their offices at the Popes hand, must be
grealed in the fests : and these our Ma-
sters must be paid in duckats of the chal-
ber, as in the pallace of *Paris* the splices
are paid only in crownes of the sunne.
Thus doe they wrong us in subscribing
their Buls *Datum Roma* for if they wold
deale truly they should write *Venitum*
Roma. Hereof did *Aeneas Silvius* com-
plain before he was Pope saying, *Ni-
bil est quod absq; argento Rom. curia dedat
nam & ipsa manu impositiones, & Spiri-
ritus sancti dona venduntur: nec peccato-
rum veniam nisi nummatia venditur.* That
is to saie in few words: In the Court of
Rome nothing passeth without money,
and not the holy Ghost, or remission of
sinneres.

Thus is he named in the frōt of the booke of the conformitie of S. Frances. This might suffice for this argument were it not that I am willing to gratifie our Portugall frier in regarde of our friendship. Whose patron the Typicall Jesus, namely S. Frances (in their booke of conformities, compared with Jesus) hath greatly contributed to the redēming of souls out of Purgatory. For

*Thomas. 2.
que. vii.
Artic.*
*Eandē grati. am consequē tur Religio-
nem intran-
tes, quām cō-
sequuntur
Baptizati.*
*Anton. tit.
24 cap. 7 &
Rosarium
Bernardini.
Assisium, a
towne in
the dutchy
of Spoletū
wherein
dwelt the
first Fran-
ciscan Fri-
ers.*

upon the fourth booke of Sentences doth testifie that the taking of S. Frances habit is of like vertue as Baptisme hereof it must needs ensue that whosoever dieth in this habit doth go straight into Paradice. And in hope hereof there haue bin some who in the verie agonie of death haue cauled themselus to be shrowded in this habit. Or haue at the least thrust an arme into the sleeve thereof. Among others *Robert* King of Sicill *as Antoninus* reporteth To this Reverend Saint, being at his towne of Assisium in Italy anno 1223 appeared an Angel who told him that Jesus Christ, the Virgin Mary, and the

An

Angels attended him in the Church called St Mary of the Angels: wherevpon he being come therethere, Iesus Christ said vnto him, *Frances, demand anything concerning the salvation of soules: for thou art set to be a light to the Gentiles.* Frances answered, *I require thee to grant pardon for all sinnes to every one that shall enter into this Church, and I beseech the Virgin Mary, the advocate of mankind, to assist me in this petition.* Then said Iesus vnto him, *Brother Frances, thou hast desired a great matter: but thou art worthy of greater: Goe therefore to my Vicar, to whome I haue given power to bind and loose upon earth and in heaven, and on my behalfe demand of him this Indulgence:* Herevpon this good Saint repaired to Pope Honorat, & at his hands craved this large Indulgence without offerings. But the Pope answered him that it might not bee: for it was meete that whosoever would purchase pardons, must also merit them *Per modo manus adiutrices* by putting to his helping hand, *ideſt, by co-*

Note this
principle.

tributing. Being asked for howe many yeares he demanded this pardon, he answered that he craved no yeares but soules: and therevpon would none of his buls: but said that the Virgin should be his paper, Iesus Christ his Notary, and the Angels his witnesses. But now is this Indulgence restrained to one day of the yeare only, and that is the first of

**It is called
Portioun-
cula or S.
Mary of
the Angels**

August: vpon which day, whosoever visiteth the said Church, obtaineth remission of all his sinnes cōmited since his baptisme: as well for the sinne as for the punishment: wherof it ensueth that whosoever dieth comming from thēce shall never come in Purgatory. This Indulgence is yet in great esteeme in Italy, and is set downe in *Bernardines Rosary*, and *Bellarmino* defendeth it in his second booke of *Indulgences*. Thus do we with grieve behold the accomplishment of the prophecie of S. Paule. God shall send them strong delusions, that they shall beleue lies, and that for a punishment, because they haue accompted God.

Godliness to be a gain : religion a mar-
chandise for the time : and Gods word
a dangerous booke : such a one as the
common people may not looke into,
so long as such vngodly and impious
inventions are published, as most con-
venient for the instruction of the vn-
learned.

This is the history of Purgatory :
these are her tenents and butteresses :
and herein were matter sufficient to
make men merry : had they not a grea-
ter ground of sorrow in seeing religio-
nitned into fables, and the only clean-
ing of our sinnes, which is the bloud of
esus Christ, be as it were degraded and
based, to the ende to make a gaine to
those who in the Temple haue againe-
aised vp the tables of the mony chan-
ters; which Iesus Christ did once over-
throwe and cast downe.

Of the Limbo of Children.

The third stage or chamber is the ^{The third} Limbo of children deceased without ^{place.}
christianitisme : who are there without cor-

Pag 9.

ment, as also without pleasure, or hope
ever to come forth: and there doeth
maine [saith our frier] in griefe, for that
they cannot attaine to beatitude: and
this is it that they call *pæna damni*: but
if this grief be also felt, it is *pæna sensu*,
and surely it were a goodly matter to
knowe what they doe in this place,
where they haue no communication
either with God or with the Divels: be-
sides that they are without remem-
brance of any thing that they haue seen
or done, & having no body to instrue
them: sith also that they must rise again
and what sentence the Judge shal in the
day of iudgement passe vpon them: for
our Lord Iesus Christ in the 25. of
Matthew, speaketh of no more but sen-
tence against the damned, and for the
elect. But these questions are to bee re-
solved by Doctors: for the word of god
penetrateth not so farre. The auctor of
The fire of Helie doth resolute vs, saying
These children shall not bee iudged in
the last day: For it is written in the 30.

Pag. 38.

S. John, whosoever believeth not, is already judged: But they never had faith: then be they already fully iudged. By this his Maiesteriall conclusion, he also maketh the children that die soone after Baptisme to be already iudged and banished into Limbo: for they likewise had no more faith then the former that died a little before. Then maketh he one step of a Clarke farther, because hee seeth not that *Not to beleue*, in this place is spoken of the rebellious and incredulous: for of those that haue not beleaved John speaketh in the next verse following. *They loved darknesse more then light:* that is to say, errour more then truth; which cannot bee imputed to children newe borne.

Thus the Church of Rome by excluding childre that dy without Baptisme from salvation, committeth sundry oversights. 1. First in so doing sheweth the Grace of God to thowaser. 2. Hereby also sheweth shee referreth the salvation of the child to the power of man, or of a

midwife: for if they list to baptize the childe while it is dying, it shall go into Paradise: if they list not to baptize it it shall not come there. 3. Herein also they accuse God, that he provided but badly for the salvatiō of children born vnder the old Testament, in that he would not haue them to bee circumcised before the eighth day. 4. Neither was it a small point of rashnesse, mixt with barbarisme to bring in the custom practised at Paris, where they cast their children headlong into a gulph that is in our Ladies hospitall or Gods house.

^{16172V} 5. Againie these our Masters doe place this *Liturbo* vnder the earth: and so what shall become of it when the earth shall haue no more being, but be vtterly consumed with fire, as saith S. Peter in his second Epistle, chap 3. and David Psal 102. ver. 26, & 27. At the least they should in time haue chalked out some other lodging for those childe in some other place. This so presumptuous and cruel doctrine against children is gro-

ded vpon the words of Jesus Christ in
the third of S. John Except a man be born
of water and the spirit he cannot enter into
the kingdome of God. Wherin the church
of Rome is contrarie to her selfe : for
shee holdeth that many are saved that
were never baptizied in water : as many
Martyrs that were never baptisid in wa-
ter : neither will it serue their turne to
say that those Martyrs were baptizied
in their blood: for this place of S. John
importeth, *That of necessity they must be
borne againe of water*: besides that this
baptisme in blood is contrary to the cā-
mons of the Church of Rome, which
saith that the Sacrament is no Sacra-
ment if hee that conferreth it hath not
an intent to baptize. But the heathen
executioners had never any intent to
baptize. Againe sith Baptisme is vnre-
sisterable, what reasō is it that the martyr-
dom of a man not baptizied should be
Baptisme? Yet will wee not deny but
that the Martyrs are baptizied in their
blood: alwaies provided that this word

to baptize be taken simply to wash; that is the significatiō of the word: but if we speake of Baptisme as it is a Sacrament of the Church: a seale of the covenant: exhibitiue of the gracie of God in Jesus Christ: the blood of a sinnefull man cannot bee this washing: for the blood of the sonne of God is the onlie washing of our sins. In answere to this place of the third of S. John, I say that if it be spoken of Baptisme, it cannot be vnderstode but in case of contempt. That is to say, if any man that may bee baptized & hath opportunitie to cause himselfe to be baptized, doth notwithstanding in cōtempt reject it, such a one cannot be saved: of which baptisme, S. Peter in the 3. chapter of his first Epistle maketh mention: likewise of this washing of the soule speaketh Zacharias, cap. 13. 1. which the Church of Rome calleth *Baptismus flaminis*. Whereas in the 7. of John Jesus Christ said that *Out of his belly that beleeved in him should flow rivers of life*, S. John addeth that by this

water he meant the holy Ghost, which they shoulde receive that beleeved in him : also as in the 3. of Matthew, v. 11. It is said, that Jesus Christ baptizeth or washeth vs with the holy Ghost & with fire, is meant with the holy ghost warming & purifying our harts; so that to bee borne of water and the holy Ghost signifieth to be regenerat by the holie Ghost washing and cleansing our harts which is a phrase of speech familiar among men, and vsed in the Gospell , as in S. John the 14. & 6. verfe, *I am the waie the truth, the life* in lieu of saying, *I am the true way to the life.*

Of the limbo of the Fathers.

The fourth place is the *Limbo of the fathers*.
the fourth
place.
 thers & mothers, that is to say, of such persons as lived before the comming of Christ. There were [say they] *Adam, Eue, Noab, Abraham, &c.* vntill that Jesus Christ vpon the day of his resurrection in his returne from hell delivered them out of this prison : him selfe also [say our adversaries] by his ascension, brought

brought them into heaven : For they suppose that the way into heaven was not open, vntil that Christ by his ascension entered in. But because Jesus Christ said vnto the thiefe, *In his day thou shalt be with me in Paradise*, wherby it appeared that the thiefe passed into Paradice forty daies before the ascention of Jesus Christ, our Monke preventeth him by vsing his priviledge : hee will haue vs here by Paradice to vnderstande the lower parts, that is to say, Limbo or Purgatorie. For page 95. he saith wheresoever the presence of God is there is Paradise, as much as if he should say, The thiefe being on the Crosse was in Paradise, because Jesus Christ was there present : and that Jesus Christ did but mocke him, in promising him that hee should shortly be in Paradice , sith hee was there already. Now in as much as it was forty daies betweene Christs resurrection and his ascention , It may be said that these souls being come out of Limbo were set sentinels in some corner

her or other: or that peradventure they walked their stations here below: for of this matter we find no decision of the Popes , to whom only it belongeth to decide all matters of Religion , as to the Extrav. de
Constit. tit.
2. Can. licet. that cannot erre in faith, & in their Cā-nons doe boast that all right resteth in the shrine of their harts . Our *Francis-can* and the auctor of *Helies* fire do say, that during the forty daies those soules Pag. 38. 44. were with Jelus Christ : that is to say, when Jesus Christ was in the chamber with his Apostles, all the soules of the old Testamēt were there also with him. That when he went to *Emaus* they followed him : That when he was by the sea side, there also they were assembled and arranged vpon the sands.

Into this Limbo entred two sorts of soules : The one sort, such as without need of purgation came directly in: the other , they that after their purgation and satisfaction in Purgatory, came nevertheless thither . In these daies was the torment of Purgatory of much los-

ger continuance then in this age it is.
For then the soveraigne high Priest
gaue no Indulgences , neither fetched
any soules out of Purgatory: whereby
it appeareth that god being now more
liberall, they doe wrong to call the first
age *The golde age.* Of this Limbo would
our men make *Jacob* to speake in the 37
of *Genesis*, where [according to the Ro-
man translation] he saith *I shall go downe*
into hell, bewailing my sonne: wherevpon
[say we] that it followeth that in the
42 Chapter, where these words are re-
peated, *Jacob* spake of this Limbo: & yet
he there saith that *his white haires shall*
go downe. The soules then are hairy, for
these good fathers went downe into
Limbo with gray haire: whereof we are
also to presuppose that in that country
they haue barbers : And all this absur-
dity groweth of this, that they wil not
understand that *Sheol* in Hebrew, name-
ly in these places, signifieth sometimes
the state of the dead : and somtime the
Sepulcher, albeit they be driven to it by
sun-

Sundry places of the scripture: as in the 14. Plal. ver. 7. and in the 30. vers. 4. & in many other places: They also produce the 9. of *Zachary* and the 4. of *S. Paule* to the *Ephes.* but they do only quote the places and so leauue the reader to guesse at the matter: and good reason: for of *Limbo* there is no speech throughout al the scriptures. but cōtrarywise we finde that *Moses* and *Elias* talked with *Jesus Christ* vpon the mountaine, wherby it appeareth that they were not in a corner vnder the earth. Againe if the death of *Jesus Christ* were of force to deliver the fathers of the old Testament out of hell, why not out of *Limbo*, which they say is a more easie prison? As concerning the passage in the ninth of *Zachary* there is no speech of *Limbo*, but of the deliverance from hell, vnder the figure of the deliverance from the Captivitie of *Babilon*: The words of the prophet are these. *In the blood of thy covenant thou hast delivered thy prisoners out of the lake where is no water.* They also obiect vnto

vs the 4. of S. Paule to the Ephes. Where speaking of the Incarnation and habitation of Jesus Christ vpon earth, hee saith, that he descended into the lowest parts of the earth, accommodating to our Savior Christ the words of David in the Psalme. 139.v. 15; where he saith that he was formed in the lowest parts of the earth: that is, in his mothers wōb and according to the Greek *ἐν τοῖς καλωτάταις τῆς γῆς* in the superlatiue: but what communitie hath this with Limbo? Much lesse is it meant of the fetching of the Fathers out of Limbo, which is in the eight verse *Hee led captiuitie captiue*, for would he haue led captiue the soules of the fathers, considering that they would that hee should haue brought them out of captiuitie? For in the Greeke it is *εχθραστούς*, which signifieth to lead into captivity those whō they haue taken at the swordes point. These captiues thē are the divels, death, &c. The Auctor of the fire of Helie giveth it vs brauely: he maketh S. Paul, Heb.

v. 39. & 40. to say that these fathers are not rewarded before vs : but neither there nor in any other place shall wee find any word thereof. Thus is this place now emptie, if we cannot find any to lodge in it. And because it is likely that the Franciscans, according to their rule, doe not goe into Purgatory single, but by two and by two. This Limbo, lying in the way to Purgatory, seemeth a very convenient place to lodge him, who being departed hence alone, must attend his companion.

Besides these fourte places, *Bellarmino* who lately writ at Rome, and as it were in the Popes bosome, with the approbation and commendation of all the Church of Rome, but particularly of all our Doctors, in the 7. Chap. of his second booke of Purgatory, hath found out a fift place: that is to say, a bright and cleere meddow, all diapred with sweet smelling flowers, which hee maketh to be a dependance of Purgatory, and as it were a withdrawing chamber,

The flow-
red med-
dow.

where.

wherein those doe take their rest, who
are most kindly entreated & most gent-
ly dealt withall, and groundeth himself
vpon the auctoritie of venerable *Beda*:
and *Dionise* a Charterhouse Monk, an
auctor of great credit, whoe is full
fraught with fantasticall revelations: he
should haue added how these flowers
doe spring without sun or raine: & frō
whence that goodly brightnesse could
pierce into those deepe partes of the
earth. Out of this meddow do the souls
immediately passe into Paradice: but
before the coimming of Iesus Christ,
they went thence into *Limbo*, a matter
of great compassion, that passing out
of a bright meddow full of recreation,
they should come to bee shut vp in a
darke prison.
Such therfore is the building whicheour
Masters haue erected vnder ground, ma-
king by an order contrary to nature, the
lowest chambers to be the hottest: dig-
ging without any autoritie of the Gospell,
sundry compartments vnder the
earth

earth , like to mouldwarpes , blinded
with the sunshine of Gods word.

In this place I would entreat the rea-
der, throughout all this mysterie to
take note of a certaine kinde of soules,
which should haue more agilitie & ex-
perience then their fellowes: so many
walkes and turnings are they put vnto.
These are those soules , who departing
from their bodies vnder the old Testa-
ment , were first presented before the
Iudge, and thence sent into Purgatory:
but escaping thence, after a scalding fire,
entered into a bright meddow, ful of re-
creation. Afterwards from this medow
they passed into Limbo: & thence came
forth with Iesus Christ : then did they
follow him 40 daies vpon the earth , &
finally entered into Paradice. Let vs
therefore finde no farther fault with
Plato or his *Metempsychosis*: for his revo-
lutions and passages of soules, are no-
thing so prodigious: & indeed our Ma-
sters doe carry away the bell for inven-
tion from all Poets. These matters thus
dif-

dispatched and set out as it were in
table, it resteth that wee now examine
this Purgatory, and the abuses therevpon
depending, and proue that the word
of God is a spring more then sufficient
to quench this the Popes so profitable
a fire. Here may our Reader, if it please
him, note that Purgatory is by our ad-
versaries placed among the Articles of
our beleefe, so as vnlesse wee beleeme
therein, we cannot bee saved: that the
Bellarum.de
Purgat.Lib.2
cap.12.
Hec sunt.
importance of the matter may tie him
to attention. So shall we breake one of
the legges of this *Colossea*, one of the
principall pillers of Babylon.

C A P. 2.

That the holy scripture is a sufficient iudge
for this question, as also for all other co-
ntroversies concerning faith: and that
therein is no mention of Purgatory, or
of any Indulgente whereby to release
soules out of the torment thereof.

to a iudge that beareth them so smal fa-
vour, they many times giue it some
gird. Thus saith the Auctor of the fire
of Helie. *Albeit there bee no mention of* ^{Pag. 15.}
Purgatory in the Scripture, yet cannot Du-
Mouins conclusion bee but bad, in saying
there is no Purgatory. And here he raketh
together a number of things, which
(saith he) are not in the holy Scripture.
Yea so presumptuous is our Francif-
cans ignorance, as to say that through-
out the old Testament there is not one ^{Pag. 16.}
expresse word of the immortalitie of
the soule. In this regard it is requisite
that before we proceed any farther we
trie these Doctors in this case to the
quicke, and defend the perfection of
the holy Scripture. Amid the corrup-
tions of the world, wee haue yet this ho-
nor, that we be the advocates of Gods
cause, and of the worthinesse of his
word. Which as S. Paul, 2. Tam. 3. saith,
is able to instruct vs, and to make vs wise
to salvacio: which also (saith Ambrosius)
abundantly suffiseth to instruct vs in all ^{Initio lib. 2.}
^{adversus} ^{Gentes.}

dispatched and set out as it were in
table, it resteth that wee now examine
this Purgatory, and the abuses therevpon
depending, and proue that the word
of God is a spring more then sufficient
to quench this ~~the Domes~~
a fire. Here ma
him, note that
versaries place
our beleefe, I
therein, we can
importance of
to attention. S.

Bellar. de
Purgat. lib. 2.
cap. 12.
Hec sunt.

the legges of this *Colossus*, one of the
principall pillars of Babylon.

PAGE

CAP. 2.

That the holy scripture is a sufficient judge
for this question, as also for all other con-
troveries concerning faith: and that
therein is no mention of Purgatory, or
of any Indulgence whereby to release
soules out of the torment thereof.

With

to a iudge that beareth them so smal fa-
vour, they many times giue it some
gird. Thus saith the Auctor of the fire
of Helie. *Albeit there bee no mention of Purgatory in the Scripture, yet cannot Du-*

*ring
keth
hich
ure.
acis-
igh,
one Pag. 16.*

MISSING

the soule. In this regard it is requisite
that before we proceed any farther we
trie these Doctors in this case to the
quicke , and defend the perfection of
the holy Scripture. Amid the corrupti-
ons of the world, wee haue yet this ho-
nor, that we be the advocates of Gods
cause , and of the worthinesse of his
word. Which as S. Paul, 2. Tim. 3. saith,
is able to instruct vs and to make vs wise
to salvation; which also (saith Athanasius)
abundantly suffiseth to instruct vs in all

Initio lib. 2.

adversus

Genes.

*Bellar. de
Purgat. lib. 2.
cap. 12.
Hec sunt.*

dispatched and set out as it were in
table, it resteth that wee now examine
this Purgatory, and the abuses therev-
pon depending, and proue that the word
of God is a spring more then sufficient
to quench this the Popes so profitable
a fire. Here may our Reader, if it please
him, note that Purgatory is by our ad-
versaries placed among the Articles of
our beleefe, so as vnlesse wee beleue
therein, we cannot bee saved: that the
importance of the matter may tie him
to attention. So shall we breake one of
the legges of this *Colosseus*, one of the
principall pillars of Babylon.

C A P . 2 .

That the holy scripture is a sufficient iudge
for this question, as also for all other con-
troverties concerning faith: and that
therein is no mention of Purgatory, or
of any Indulgence whereby to release
soules out of the torment thereof.

With

to a iudge that beareth them so smal fa-
vour, they many times giue it some
gird. Thus saith the Auctor of the fire
of Helie. *Albeit there bee no mention of Purgatory in the Scripture, yet cannot Du-*
Moullins conclusion bee but bad, in saying
there is no Purgatory. And here he raketh
together a number of things, which
(saith he) are not in the holy Scripture.
Yea so presumptuous is our Franciscans ignorance, as to say that through-
out the old Testament there is not one Pag. 16.
expresse word of the immortallitie of
the soule. In this regard it is requisite
that before we proceed any farther we
trie these Doctors in this case to the
quicke, and defend the perfection of
the holy Scripture. Amid the corrupti-
ons of the world, wee haue yet this ho-
nor, that we be the advocates of Gods
cause, and of the worthinesse of his
word. Which as S. Paul, 2. Tim. 3. saith,
is able to instruct vs, and to make vs wise
to salvation: which also (saith Athanasius)
abundantly suffiseth to instruct vs in all Initio lib. 2.
adversus
Gentiles.

truth. Wherein, as saith Chrysostome
vpon the second Chapter of the 2. to
the Thessalonians, is clearly containedal
that is necessary. For was it possible
that aforetime the ffeue books of Moses
were sufficient to instruct the Church
to salvation, & that now the same ffeue
bookes, together with the Prophets, E-
vangelists and Apostles cannot suffice?
hath God forbiddē to adde or diminish
to the bookes of Moses, and nowe that
Deut. 4. 1. both in the old and new Testament we
haue much larger instruction, shal it be
tollerable to adde an unwritten word?
Other Canonicall bookes? Other arti-
cles of faith? If the Gospell be sufficient
to saue vs, who shal be so hold as to say
that the new Testament doth containe
but part of the Gospel? To alleadge ei-
ther the tiranny of custome, or the an-
tiquity of a tradition, without the word
of God, what is it but to alleadge the
antiquitie of Error? and to armie both
Iewes & Gentils with the like reasons?
considering that vnruth is very ancient

*et aliorum
adversariorum
opinio
etiam
falsus*

yea

yea it hath beeene even from the begin-
ning: also that against the truth no pre-
scription of time may take place.

To ioine therfore to the holy scrip-
tures an vnwritten word, and to make
the traditions of the Romish Church
equal with the bookeſ of the olde and
new Testamēt, is a great disparagemeſt
to the Maiestic of the holy Scripture:
It is as much as to do that which expre-
ſly is forbiddē in the law of Moles, that
is to plow with an oxe and an aſle: to
yoake together things very vnequall: to
make man equall with God, and the
lead of the Popes Buls with the pure
ſteele of the ſpiritual ſword of the Gof-
pel. True it is that they tearme theſe
Traditions the word of God and tra-
ditions of the Apoſtles: but they ſhewe
not when or to whom God did firſt in-
ſpire them. They deliver vnto vs the
Canon of the Maffe for an Apoſtolical
tradition, wherein nevetheleſſe they
name ſome perſons that liued three hu-
dred yeares after the Apoſtles time.

Thus the Indulgences : the forgiuynesse
of all sins at the end of every 25. yeares.
The communion vnder one kinde: The
fetching of souls out of Purgatory by
Popish Indulgences: The prohibiting
of the lay people from reading of the
holy Scriptures: The custome to pray
in a tongue vnown even to him that
praieth: The feast of God; The Elevati-
on and walking of their consecrated
cake vp and downe : The hallowed
Graines and Medals: The fraternity of
S. Frances Corde loaden with so manie
pardons and priviledges and such like
trash , which them selues do confess
were brought in long since the Apo-
stles time; shal by this reckoning be hol-
den for the word of God and the Tradi-
tions of the Apostles : And that with
good reason, sith the Pope assumeth to
himselfe the name of God and his holi-
nesse : The divine Majestic: and in infi-
nite places in his Cannons The Spouse
of the Church : yea, as saith *Bellarmino*
de Pontif. Rom. lib. 1. cap. 9. etiam Christi

can. satis
Dift. 96. &
Gloss. Clem.
cum inter.
Sacr. Cerem.
scilicet 7. cap. 6.
sedes Dei se-
des Apostoli-
ca. The last
Councell.
of Lateran
scilicet 9. Divi-
ne Maiestas-
tus tua con-
spedius.

secluso eue Jesus Christ excluded or set aside. Sith that likewise the Pope tearmeth office Apostolat, all his furniture *Apostolicall*, as his chamber, his letters, his chaire: his cloake: his Pallace. And vnlesse God take pitty vpon vs, they will shortly call his hose and points *Apostolicall*. Now that in all this the drift of our Masters tendeth only to shunne the holy scriptures which condemne them, it appeareth in these words: *The unwritten word*. For what is the unwritten word but a Chimera in the aire: an imperceptible Idea? For where can we finde this unwritten word? If we must seeke it (as they say) at the mouth of the vniversall Church, when shal I haue gathered together the vniversall Church to instruct me? Or if the people must haue recourse to their Curat, how shal they know whether their Curate agree eth with the vniversall Church? What side shall we take where the doctors do disagree? As do now these three doctors, who are growne to censure and

in their pulpits to disclaime one of them
 Or if one bee borne in an hereticall
Church : or betweene two Churches
 grounded vpon contrary Traditions, as
 betweene the Greeke and the Romaine.
 But if wee must seeke this vnwritten
 word of God in the bookees of ancient
 doctors, then it is written : and albeit
 these bookees be subiect to errour, yet
 the Traditions of the Romish Church
 as the afore named and Purgatory are
 not there to be found, as hereafter we
 shall proue.

Moreover in as much as they would
 make vs beleue that the Pope hath
 such letters of credence, that wee must
 therefore do all that he commandeth,
 and beleue all that he list to perswade
 vs, albeit this bee not found in the holie
 scripture, yet whē the church of Rome
 hath neede of Reformation *in capite &*
membris: [as it is the ancient complaint]
 what meanes is there to proceed, con-
 sidering that he that is to bee reformed
 is the maker of the lawes, & soveraigne
 Judge

Judge in all matters of Religion, & consequently in his owne cause? God forbide that man should bee iudge over the cause of God: or that all the Popes inventions for the advācing of their Empire, should be holden for the word of God, and the rule of our faith . But let vs here the productiōs of these doctors & all those things that they say are not cōtained in the Scripturs. Our observātin Moncke shall march formost and haue the first place. Hes aith that thorough out all the old Testament there is not one expresse worde concerning the Immortalitie of the soule. Admit it were so : yet what interest had he to search out the defects of the holy scripture? But had he sought wel, he might haue found these wordes in the last of Daniell. *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to shame & contempt.* What can bee spoken more expressly? And in the 12. of Ecclesiastes, v. 7. *And dust returne to the earth as it was, and the*

Dan. 12. 2

and

martyr

saint

saint

saint

saint

saint

saint

spirit

spirit returne to God that gaue it. And in
the 23. of Numbers , Balaam desireth to
die the death of the righteous. An evi-
dent proofe that he held their death to
be blessed. But were this frier Minor as
well acquainted with the holy Scrip-
tures as he is with the rule of S. Frances,
he would never haue vttered a speech
so impertinent and ful of impietie : for
the which hee deserveth to change his
order , and from the Observantine fry-
erie to be sent to the ignorant friers.

The auctor of the fire of Helie broa-
ceth it much deeper, he demadeth how
by the holy scriptures wee canne proue
this proposition, *That the holy Scripture
containeth all that we ought to beleue.* But
this is not our saying : for we may and
ought to beleue many things that are
not contained in the holy Scripture. In
such maner do we beleue that Romulus
with a troope of theeuers built Rome
of Indulgé. wee beleue the history of Pope ¹⁰⁰⁰
ces printed as a history ad vowed by many auctors
at Rome. both friends and servants to the Popes
and

Stella.

Platina.

The booke
of Indulgé.

wee beleue the history of Pope ¹⁰⁰⁰
ces printed as a history ad vowed by many auctors
at Rome. both friends and servants to the Popes
and

and of whom there yet remaine manie
 traces and causes of remembrance: wee
 beleue that *Alexander.* 3. did set his
 foot vpon the throat of *Fredericke Bar.* Volateran.
berossa, vpon the staires of *S. Markes* Sabellicus.
Church at Venice, where this his so he-
 roical exploit is to this day represented:
 we beleue those histories that recorde
 howe the Emperour *Henrie the 7.* was
 poysoned in their consecrated cake: Their God
poisoned.
 old and newe, whereof the scripture ne-
 ver made mentiō. Only we say that the
 holy scriptures doe containe all docu-
 ments and instructions necessary to
 salvation: This doe we say with *S.Paul,*
 who in the 2.to Tim. cap.3.v. 15. saith
It is able to make vs wise to salvation:
 what more can we demand? The same
 Apostle, i. Cor. 4,6.teacheth vs *Not*
 to presume aboue that which is written: &
 toward the end of the new Testament
 we find these words. *I protest unto every*
 one that heareth the Prophecie of this
 booke, *that if any man shall adde vnto these*
 things,

*Confutatio
suo Iulii.*

things, God shall adde unto him the plagues
that are written in this booke, whereto
our adversaries can frame no other re-
ply, but that this curse extendeth no
farther but to the booke of the Revela-
tion. Yet doth the councell of Trithy
bridle them in these words, *The protesta-
tion of the Apostle John in the Revelation,
under the title of one booke hath relation
to the whole course of both the Testaments,
saying, if any man adde, &c.*

In the In-
dex Bibli-
eus print-
ed at An-
werp by
Plantin.

1598. p. 5

Againe, he challengeth me to proue
by the holy Scriptures these 8 things,
which vnderhand he supposeth to bee
necessary to salvation. 1. *The baptisme of
young children:* which nevertheless is
proved by the Iesuits and Doctors of
the Vniversitie of Lovaine, also by the
Catechisme of the Councell of Trent,
& by many passages of the holy Scrip-
ture. Thus this Doctor opposeth him-
selfe against a corporation of Romish
Doctors, an Vniversity, and the Coun-
cell of Trent. 2. *The not reiterating of bap-
tisme against the Anabaptists:* which is
the

the same with the baptisme of young children: for the Anabaptists doe re-baptise those whom we haue baptised: as holding baptisme in infancie to bee no baptisme.

3. The proceeding of the holy Ghost Rom.8.9.

: which is proved by the places *11.*

*Ioh. 14.26.
& 16.14.*

where he is called the spirit of God and the spirit of Christ: and the comforter whom the father sendeth in the name of the sonne: which taketh of the sonne

&c. 4. The consubstantialitie of the Father and of the Sonne. Which is proved in this.

That the sonne is God, *Ioh. 10.31.*

Even our great God, *Tit. 2.13.* consequently one God with the father, for there is but one God. *1. Cor. 8.6.* and being one selfe God, they are by consequence one selfe substance. Wee haue also *S. John* in his first Epistle cap.5 who saith thus: *There be three that bear record in heaven: the Father, the Word, and the holy Ghost; and these three are one.*

*5. The He would have said
perpetuall virginitie of the Virgin Mary
against the Anti-marijanites:* but this is *marijanites*, no point necessary to salvation: The *or Helvidians*, seem-

seemelinesse,rather then any necessitie induceth vs to beleue it.6. The translation of the Sabaoth to the Sonday. An article not necessary to salvation: yet do we see by the Revel.1.10. and by the Cor.16.1. and by the Act.20.7. that this was ra vi- shed in spi rit vpon a Sonday.

Institution was made in the time of the Apostles. 7. The celebration of the feast of Easter against the Quarto Decimannis. Which also is of no greater importance to salvation witnesseth the censur and reprimendum sent by Irenæus to Vincitor Bishop of Rome , who skirmished fiercely in that quartell. This Epistle of Irenæus is extant in the Ecclesiastical historie of Eusebius, lib.5. cap:23.8. That there are but three persons in the Trinitu a matter which neither the holy Scripture,nor any man that ever had any one drop of common sense did ever studie to perswade: for in a dualitie there can be but two,in a Trinitie three.9. Lastly he bringeth in The washing of the Apostle's feet,which saith hee) wee cannot prove to be no sacrament,& therewithpon hee

great lights: the greater is the Pope and
 the lesser is the Emperor, and kings as, &c. De Maiorit. et obed. tit.
 saith Pope Innocent the 3. These our
 Masters, I say, so full of their subtleties
 and invention in their explications,
 which according to the doctrine of A-
 gaxoras doe draw all things out of al-
 things, could they not aswell proue
 these eight points by the scripture, as
 we with all our doltishnesse haue foud
 them out without any difficultie? But
 the truth is that it was no want of inves-
 tigation in them, but lack of good meaning.
 And these defects in the Scriptures doe
 they seek out, the rather that we might
 not thinke much, that in the Scriptures
 there is no speech of painting of the
 Trinitie: of worshipping of Images: of
 fetching soules out of Purgatory by
 Popish Indulgences: of their Pastores ab-
 stinence from marriage: of their re-
 fusions of meats; to be briefe, of their
 traditions: In these considerations it sta-
 deth them vpon to abyde the authoris-
 of the Scriptures, and to accuse them

seemeliness, rather then any necessity induceth vs to beleue it.6. The translation of the Sabaoth to the Sonday. An article not necessary to salvation: yet doe we see by the Revel.1.10. and by the Cor.16.1. and by the Act.20.7. that this was sa vi. shed in spi rit upon a sonday.

Institution
the Apost
feast of Eas
tis. Whic
tance to si
and reprob
etor Bisho
fiercely in

Irenes is extant in the Ecclesiastical historie of Eusebius lib.5.cap:23.8. But there are but three persons in the Trinitie, a matter which neither the holy Scripture, nor any man that ever had any one drop of common sense did ever studie to perswade: for in a dualtie there can be but two, in a Trinitie three.9. Lastly he bringeth in The washing of the Apo
stle's feet, which (saith hee) we cannot prove to be no sacrament, & therewithal hee

STAINED

three lights; the greater is the Pope and ^{De Maiorit.}
 the lesser is the Emperor, and kings as ^{& obed. tit.}
 saith Pope Innocent the 3. These our
 Masters, I say, so full of their subtleties
 and invention in their explications,
 which according to the doctrine of A-
 lexandros doe draw all things out of al-^{33. Can. Solu-}
^{la quanta in-}
^{ter solum &}
^{lunam, tanta}
^{inter Pontif.}
^{& Reges dif-}
^{serentia.}
^{Arist. Pbis. 5,}
^{4 cap. 4.}

provo

PAGES:

not thinke much, that in the Scriptures
 there is no speech of painting of the
 Trinitie: of worshipping of Images: of
 fetching soules out of Purgatory by
 Popish Indulgences: of their Pastors ab-
 stinance from marriage: of their re-
 striccons of meats: to be briefe, of their
 traditions: In these consideracions it sta-
 deth them vpon to abyde the authoritie
 of the Scriptures, and to accuse them
 F. of

seemeliness, rather then any necessity induceth vs to beleue it.6. The translation of the Sabaoth to the Sonday. An article not necessary to salvation: yet do we see by the Revel.1.10. and by the Cor.16.1. and by the Act.20.7. that this Institution was made in the time of the Apostles. 7. The celebration of the feast of Easter against the Quarso Decimini. Which also is of no greater importance to salvation: witness the censur and reprimendum sent by Irenaeus to Victor Bishop of Rome, who skirmished fiercely in that quartell. This Epistle of Irenaeus is extant in the Ecclesiastical historie of Eusebius lib.5 cap:23.8. That there are but three persons in the Trinitate, which neither the holy Scripture, nor any man that ever had any one drop of common sense did ever studie to perswade: for in a dualitie there can be but two, in a Trinitie three.9. Lastly he bringeth in The washing of the Apostle's feet, which saith hee) wee cannot prove to be no sacrament, & therewithal hee

great lights; the greater is the Pope and ^{De Maiorit.} the lesser is the Emperor, and kings as ^{er. obed. tit.} &c. ^{33. Can. Solis.} ^{la quantitate.} ^{ter solem &} ^{lunam, tanta} ^{inter Pontif.} ^{& Reges dif-} ^{serentia.} ^{Arist. Pbif. 6,} ^{4. cap. 4.} *Paxagoras* doe draw all things out of al-
things, could they not aswell prove
these eight points by the scripture, as
we with all our doltishnesse, haue foud
hem out without any difficultie? But
the truth is that it was no want of inven-
tio in them, but lack of good meaning.
And these defects in the Scriptures doe
they seek out, the rather that we might
not thinke much, that in the Scriptures
there is no speech of painting of the
Trinitie: of worshipping of Images: of
fetching soules out of Purgatory by
Popish Indulgences: of their Pastores ab-
stinence from marriage: of absti-
nctions of meats: to be briefe, of all their
traditions: In these consideracions it sta-
deth them vpon to abyde the authoritie
of the Scriptures, and to accuse

of imperfection. Yet is it their sume
courte to prohibit the people from rea-
ding of them , and from learning any
thing but at their mouthes who haue
most interest in the suppressing of them
and doe reape most commodity of the
peoples ignorance. I could therfore
wyl that the auctors of these torrent
fires and furnaishes, would lay their hand
to their consciences(if they can find any)
and vpon their doctorall faith tell us
whether this vnwritten words & these
letters of credence be not a means pre-
pared by the Pope , thereby to forge
new articles for his commodity? At
ever corner wherein to coine false mo-
ny, and to elip the word of God? Then
consciences must say yes; they are ouer-
wise to be ignorant thereof but world-
ly reasons carry them away : in some
hope of gaine: in some feare, and in
some worldly devises doe speake low-
der, and haue greater voice in the Chur-
che house, then conscience.

In as much therefore as the word

of God contained in the old and newe
testament, is the only and sufficiēt rule
of our faith, and that Purgatory(if wee
eleue our adversaries) is to bee beleev-
ed as an article of our faith, & that vn-
er paine of damnation ; it is strange
that God in the old Testament, having
ordained sacrifices, & expiations for al
sorts of sinnes and pollutions, even to
the Leptosie : to the bloody flix, &
to the touching of any dead
body, &c. did never ordaine any expi-
ation, sacrifice, satisfaction or pray-
er for the soules that were in Pur-
gatorie. The ancient Patriarkes & good
servants of God, Abraham, Isaac, Jacob,
Joseph, Moses, Aaron, Iosua, Samuell, Or
David, never desired after their deathes
to be prayed for, neither did themselues
pray for any that was dead, that God
would vouchsafe to bring them out of
Purgatory. True it is that they bewai-
ched their dead but among al their mour-
nings, weepings, fastings, and lamenta-
tions, wee find no path to purgatory,

neither any one prayer to fetch the soules of the deceased out of Purgatory: and indeed such lamentations and fastings, were made even for the wicked, & such as died in Gods displeasure. As for *Saul*, to whom it was said by the Pithone sle not many houres before his death, that God was against him, who also died soone after his consultation with the witch: *David* likewise bewailed *Absalon*, who died in rebellion and treason against his owne father: yet for such [saith the Church of Rome] wee must not pray. How grievous were the teares vpon the death of *Jacob* and *Moses*, who as holy and rare lights of the Church, could never bee confined into Purgatory? The high Priest of the Law never granted Indulgences, neither made any intercession to abridge this so scalding a punishment: neither did they that died make any foundations of services, or sacrifices to redeem their soules out of this fire. Here doth our frier seeke a starting hole, but the clef-

is to straight for him to creep through. He complaineth that *In liue of seeking the true light in the law of Grace, that is to say, the Gospell, we looke for it in the darke and obscure law of Moses.* To speak plainly, he refuseth the old Testament, as an incompetent Judge, for the darkenesse thereof. But to this obiection, wee doe answer, that indeed the prophecies of things to come, and the ceremonies of the old Testament, are not so cleete & easie as the Gospel: yet are Gods Commandements therein laid down in plain and open tearmes. Wee therefore demand what commandement of God he can find throughout the old Testamēt, wherein it is commanded to pray for the dead, or to offer any sacrifice for them, either among them to distribute the superabundant merits and satisfac- tions of holy men deceased as *Abraham* or *Moses*, to helpe them out of Purga- tory? Here our adversaries are at a stand and bite the bit: for were there any com- mandement that might bear wraesling

to that sence, they that can so cunningly rack the Scriptures to their purpose would no doubt haue produced it. Here doth our Frier fric in his greace, & would faine shift it of with blasphemies, as they that are beset with fires would gladly leap out at the windows. He doth no longer accuse the olde Testament of obscuritie, but of omission and impecition. How many things (saith he) bath God left unmention'd in the old Testament, to the end, to take from the people all occasion of Idolatry & and yet are necessary to salvation? As invocation of the Trinity is the immortallitie of the soule, &

Pag.16.

Pag.18.

Againe he saith, under the law prayers for the dead were not so frequent & publike, least they shalld give the Iewes occasion with the Gentils, to thinke that they ought to sacrifice to the infernall powers. Secondly, that in regard that before the redempcion of mankind the estate of the deceased, was not so well knowne, as after that our Savioour Iesus Christ descended into hell. And thirdly, because they had not so good meane

to relieve the dead, as they had after that
the merits of the death and passion of our
Lord were committed into the hands of the
Church to apply them: So many wordes
so many monsters and blasphemies.

First in that hec denieth that in the
old Testament there is any mention of
the Immortality of the soule, we
haue before heard the depositions of
Daniell, Salomon, and the Prophet Bala-
am prophecying Let vs hereto adioine
the taking vp of Enoch and Elias into
heaven, proofes of their immortality:
The wordes of Jacob on his death bed,
Lord I haue waited for thy salvation: The Gen. 49.18
hope of Job who assured himselfe that
after his skinne should be consumed he
should yet see God in his flesh. The
words of God himselfe, who saith, I am
the God of Abraham, the God of Isaac, and Mac. 13.32.
the God of Jacob: God is not God of the dead
[saith Jesus Christ] but of the living. The
only name of Religion importeth the
Immortality of the soule, which being
taken away, what is Religion but an in-

Job. 18.16.

tollerable yoake : a scrupelous feare, a superfluous labour? If in this life only (saith S.Paul) we haue hope in Christ, wee
 1.Cor. 17. are of all men the most miserable : & what
 19. was the old Testament but the Religiō
 of Gods people? It doth therefore pre-
 suppose and as it were in the forehead
 beare written this title. The Immortalit-
 ty of the soule. As for Invocation of
 the Trinity, it is commanded in the old
 Testament: for there we are comman-
 ded to call vpon God, and he that cal-
 leth vpon God, calleth vpon the Tri-
 nitie.

But what shall we say to the discre-
 tion of our Moncke, who maketh God
 marveilous provident, in that he would
 not speake of the Immortalitie of the
 soule, so to take from the Jewes all oc-
 casion of Idolatry : alas poore man!
 God cureth not one evill by an other,
 much lesse a smaller evill by a greater:
 Idolatry by Atheisme: or superstition
 by Irreligion the mother of all excesse.
 As it should be forbidden to speak of
 God

God, either good or evill, for feare of blaspheming him: or as if a man should cut of his head for saving the wearing of a cap. What discretion! to loose the principall for saving of the dependant? To sell the horse for saving of the hay? God provideth not against evils in such manner as the Popes : who will [saie they] prevent heresies by prohibiting the vse of Gods word: the diminishing of Ecclesiasticall profits by prohibiting marriage of the Cleargie, contrarie to the doctrine of S. Paul. 1. Tim. 3. 2. howbeit if God followed this precept of discretion in the old Testament, why did he alter his mind in the new? where with too much simplicitey [if we beleue this Moncke] he doth in every place inculcate Eternall life? Are men since the daies of Jesus Christ lesse bent to Idolatry? Nay which is more, The opinion of the death of the soule & Idolatry do for the most part follow each other, & between them there is a fraternity. The heathen that had little or no hope of e-

Dif. 18 cas
Sirac uxor
& filii per
quos Ecclesi-
ast. solet pen-
itenti sub-
stantia.

ccr.

ternal life were Idolaters: did not Pope John 24. celebrating his Masse kneele to the bread , yet did he beleue that the souls of men died , as the souls of beasts for which small sin togither with ⁵⁴
Conf. conf. others, the Councell of Constance in
Sag. 11.

That which ensueth is ferial & smelketh of the friery. He yeedeth an other reason why in the old Testament prayers and sacrifices for the deade were so vnfrequented. it was (saith he) because before the redempcion of mankinde the estate of the dead was not so well knowne, as after that Christ descended into Hell . He doth therefore presuppose that Jesus Christ when he came from hell, brought assyred news : as if that Jesus Christ before his death knew not the state of the dead as well as after his resurrection: or else that either he would not, or could not instruct his disciples of the estate of the dead as we before his death , as after. But now I pray you what be the newes that Jesus Christ brought vndoubtedly

Iy even the same that the golden legend
and the booke of the life and death of
Jesus Christ do report: how he came to
hel gates and the good thiefe *Dinas* ca-
rying a Crosse before him: how hee
made the gates to be opened: how hee
beat and hampered the Divels; how hee
entertained the fathers whom he foud
in this *Limbo* with goodly discourses, &
a thousande such lolly gallant histories
after the imitation of the Romanes, all
which the Evangelists had forgotten:
for either of thise, or of any other news
that ever Jesus Christ brought out of
Limbo, out of Purgatory or out of Hell
we finde not one sillable in all the newe
Testament. The souldier raised again of
whom *S. Gregory Dialogue 4 cap. 36.* doth
make mention, and one *Nicholas* men-
tioned in the legend of *S. Patricie* who
by a Caue that he found in Iceland, en-
tered into Purgatory, at their returne re-
lated his things as they had seen below,
more exactly: As that they had seen me
fryed in frying pans: others fluttering
about

about the chimnies like small flames: a
bridge of yce of two fingers broad, vnder
the which ran a torrent offire, and
over this bridge must they passe that
were to enter into Paradice. thus grew
the world very skilfull and a good boy:
but to the detriment of the purity and
simplicity of the Gospell. Lastly he
saith that *Vnder the olde Testament they
had no such meanes to releue the dead,* as
they had after that the merites of Iesu
Christ were committed into the handes of
the Church to apply them. These are three
principles forged in the Vatican to vn-
derprop the Popes greatnes & to bring
in the traffique for soules: first that the
dead could not bee so well relieved be-
fore the cōming of Jesus Christ as now
they are. Secondly, that the merits of
Jesus Christ are nowe in the Churches
hands to apply the. Thirdly that these
merits of the death and passion of Iesu
Christ were never passed over to the
Church vntill since the coining of Ie-
sus Christ, since which time the dead
haue

haue beeene the better relieved. And this is to bee noted, that by the Church we are to vnderstand the Pope, who taketh vpon him to be the Guardian and treasury of this treasure of the Church, where he shutteth vp the merits and supererogatorie satisfactions both of Iesus Christ and of the Saints & Monks. And this we cannot finde very strange: Dif. 95. cap. 1. s. satu. councel of Lateran. l. 9. for having assumed to himselfe the name of God, & of the divine Maiesty: in the last and the name of Jesus Christ, and tearing himselfe the Spouse of the church, Extrav. De facund. Eccl. Can. quoniam. it is no great matter for him to take the name of the Spouse of Jesus also. Let vs now therfore proceed to the examination of these three principles.

For the first. *That the dead could not bee so well relieved before the comming of Iesus Christ as since:* I demande whether he speaketh of the relief of man, or of the relief of God. To say that God hath now better meanes to relieue the dead then he had before is Blasphemy. His power and goodness are ever infinite

nite and without encrease, and craveng helpe of any new means: but if he speake of the reliefē of man , I aske him who imparted to them now those meanes that their forefathers had not? The Monke no doubt wil say that god gaue them to them: thē belike God had them. If he had then I suppose he would then haue bestowed them as wel as men do in these daies : whereof it must follow that the faithfull that liued before Iesus Christ , might by praiers and sacrifices haue entreated God to employ those means which since he hath committed into hands the of men. Wherefore did they not? Wherefore was there in the law no sacrifice for the dead? Nor no publike service instituted by God? Thus doth this difficulty still remaine vnsolved.

The second principle is, *That the me-
rits of Iesus Christ were committed into the
hands of the Church to apply them.* A do-
ctrine as farre repugnant from the gos-
pell , as helping to the Popes commo-
dity

ility. For by the scripture it plainly appeareth, That Iesu Christ offered himselfe ransome to God for vs to whom wee were indebted and enthralled to eternall paine and emprisonment . This ransome then did God receiue at his sonnes hands : If he received it, when did he againe dispossesse himselfe of it, to passe it over into the Popes hands? May it be lawful for vs in a matter of such importance, which concerneth the participation in the merites of Jesus Christ , to speake without the authority of the worde of God. Againe, what prodigious dealing is this: that a creditor having received of his debtors surely the ransome for many prisoners , shoulde deliver the same over into the handes of some one of his prisoners , to apply it to the rest? It is a matter not only without example, but even besides all reason. All men do know that in such a case it is enough that the creditor or detainer receive the ransome, and that the debtor or prisoner reape and enjoy the benefit. God hath

hath for me receaved the full ransom
 by the hands of my surety & redeemer
 Iesus Christ: God then hath it with him
 selfe, therefore will I go neither to the
 Pope nor to any other to entreat them
 to distribute it to me, but will rely onlie
 vpon Iesus Christ and will trust to his
 death, and in acknowledgement of so
 great a favour, will consecrate my life
 to his service. The pastors are set over
 vs to preach this benefic to the peni-
 tent sinner, & to let him understand that
 he is reconciled to God: also that who-
 soever beleeveth in Iesus Christ, shal
 A&10.43. through his name obtaine remission of
 his sinnes. If our frier shall yet invent a
 ny reason to proue it to bee necessarie
 that the Pope or his Prelates should be
 the treasurers and dispensers of the me-
 rits of Iesus Christ, he shal but skirmish
 with him selfe: for he shal find the same
 necessities before the comming of Ie-
 sus Christ: considering that both quick
 and dead in that age stooode in no leſſe
 necessity of gods graces then they that

lie in these daies. Againe if the Pope haue in his treasury the merits of Iesus Christ & his Saints, to distribute them to others, how commeth it, that he taketh none to himselfe? Or why doth he not keepe for himselfe so many as may serue to keepe him out of Purgatorie? How is it that after his death they saie so many Masses for his soule? Must ffolie Priests by their Masses and suffrages apply & bestow the merits of Iesus Christ and his Saints vpon him who distributing them to others, yea even so farre forth as to graunt to some one an hundred thousand yeare: of plenary pardō, could not reserue enough for himselfe, albeit [if we list to beleue him] himself continually carried the keies of this treasure even to his last gaspe? Where note withall that if the distributing and applying of the merits of Iesus Christ to the fauill, be a part of the Pastors charge, it followeth that the dead haue no part in this the Popes liberality, con sidering that he is no longer their pa-

stor. Now let the reader judge whether this gay principle be not a butteresse or prop to support tiranny: that the people may thinke that they cannot participate in the werits of Iesus Christ, but by the hands of the Pope, or of such as he doth authorize therevnto.

The third principle is the worst, and as it were vpon the highest step of impietie: and there fore it is our dutie to cast it downe headlong. The merits of Iesus Christ (saith hee) were not in the hands of the Church vnder the old Testament, as now they are, and therefore there were not so good meanes to relieue the dead. But here we wil set down another principle, gathered out of the word of God. That is, that the merits of Iesus Christ were of power sufficient to saue the fafhull even from the begining of the world, as saith St. Paul, 2. Cor. 5. 19. *God was in Christ and reconciled the world to himself, not imputing their sinnes vnto them.* Therefore in the Revelation is he called, *The Lambe slaine from*

the beginning of the world. This merite
was then with God and ful of efficacy,
before the comming of Iesus Christ in
the flesh. Let vs then by this rule exa-
mine our Doctors principle. Before the
comming of Iesus Christ in the flesh,
the merit of Iesus Christ was with god:
not in the hands of the Church. Then
[saith this Doctor] the dead had the
lesse helpe: but since the Pope and his
Prelats had these merits in their hands,
the dead haue beene much better relie-
ved, the merits therfore of Iesus Christ
are in better hands and more liberall. Is
it because god is not so well affected to
the dead as the Pope? Or because the
Pope is more liberal of anothers goods
then the true owner? O spirit of Satan!
O dulnesle of man! O patience of god!
And shall not god revenge such abo-
minable prophanation of his glory? Or
such evident corruption of his worde?
Let vs lament & confesse that our sins
haue deserued a greater blindnesse. Yet
in the meane time we must not forget

that our adversaries doe commit the
merits of Iesus Christ into the Popes
hand, that he may apply them both to
the quicke and to the dead: & that they
say, that since he was treasurer the dead
haue beeene much better relieved, it
must needes followe that not only the
dead before the cōming of Iesus Christ
were but slenderly relieved but also the
living: so with like reason may wee say
that the praiers for the living vnder the
old Testament were nothing so fre-
quent and publicke as they haue beeene
since the merits of Iesus Christ fell into
the handes of the Church to apply
them: but this the frier dare notadvow.
Thus is falsehood detected and laid o-
pen, and the spirit of blasphemy put to
confusion. Now in all this discourse the
Friers drift tendeth to yeeld some pro-
bable reason why the prayers and sacri-
fices for the dead are not so frequent in
the old Testament: wherein he practi-
seth two frauds. First in saying they
were not frequent, he vnderhand leavens

it to be presupposed that they were vsed somtimes, which is false. For therof we find neither example, nor commandement in all the olde Testament. Secondly, in seeking to excuse the want in the old Testament, he giueth occasion to the ignorant to thinke that the same were very frequent in the newe, which also is false. For in the newe Testament we heare no more newes thereof then in the old. Only there is one place that instru~~ct~~eth vs how the faithfull should beare themselues towardes the dead, wherein there is not any speech of suffrages, Purgatory, or Indulgences. The place is in the Thessalonians, 1.4.13. in these words. *I would not brethren haue you ignorant as concerning them that are asleepe. That you sorrow not, even as others that haue no hope: for if we beleue that Iesus is dead, and is risen againe, even so the which sleepe in Iesus will God bring with him.* Herein is nothing that commeth any thing neere the trashicke and trade of these daies.

The whole sum of this Chapter is this, that the holy Scripture is sufficient to instruct vs to salvation: that it ought to decide these controversies: that the sacrifices & suffrages for the dead, with the fetching of soules out of Purgatory by Buls and Indulgences, are neither by God instituted or commanded, and that even by the confessions of our adversaries; who in al their burning books cannot produce any commandement of God touching the same; but to shroud themselves doe produce other points, which they pretend to be omitted in the holy Scriptures. Being deprived of these weapons, which are their surest, they shelter themselves vnder others: and wanting the Commandements of God, they haue recourse to examples, allegories, & conjectures, even as men that catch vp stones, when they haue no swords. Wee will shewe you as it were at high noone, that their examples are false, their allegories frivolous, their conjectures vaine, & their con-

con-

conseqnences violent and strained against the haire. This is it which in the fourth Chapter wee will proue. But now let vs quēch their Purgatory with the waters of Gods word: for that once extinguished, their Indulgences & Masses for the dead, must needes fall and decay.

C A P. 3.

That the holy Scripture subverteth Purgatory: and that there is no satisfaction or washing away of sinnes, but only the blood of Iesus Christ, and consequently, that the Popes Indulgences are of no use to the dead.

N the 18. of the Prophet Ezechiel god saith thus. If the wicked will returne from all the sinnes that hee hath committed, & keep all my statutes, and doe that which is lawfull

Vers. 31. 32

full and right, he shall surely live & not die.
 I will not remember all his iniquities. Call
 yee it not to remember any more, whē
 yee put the sinner to seele his punish-
 ment in a burning fire of so long conti-
 nuance, and to keepe him in a prison
 from the which [as our adversaries say]
 he shall not be delivered vntill hec hath
 paid the vttermost penny? The Frier
 could by no meanes avoid this place
 but by corrupting of the text. For in-
 stead of these words *returne from all hi-*
sinnen, he saith, doe pennance: and by this
 pennance, he vnderstandeth to scourge
 himselfe: to fast: to run on pilgrimage:
 to giue to the Church, &c. But if hee
 could haue read the Hebrew, he should
 haue found *Iashuv, hee shall returne,* or
turne aside; As indeed amendment of
 life is the true and necessary pennance,
 which is a returning to God, commen-
 ded vnto vs by S. Iohn Baptist, saying, με-
 ταροῦτε, Repent you, or Amend you, and S^t.
 John, Revel.2, speaking to the Church
 of Ephesus, which had lost her first cha-
 rite,

tie, commandeth her to repent, and to doe her first workes. But in our daies that penance which the was a vertue, is now become a ceremony, and from a spirituall changing is now become a bodily exercise. Superstition hath now brought religion to the fingers ends, to counterfeiting, to gestures, to scourgings, to fastings, to pilgrimages, to pecuniary satisfactions, to weare a haire-shirt, to a friers coule, to a walking vp and downe with a wallet, &c.

Here hence grew the condemnation of Luther in the end of the Council of Lateran, because among other the he resies to him imputed, he said that of all penances *Amendment of life was the best*, and yet it is the word of God saying to his people, *Rent your hearts and not your clothes:* Also that the true fast consisted in *losing the bands of wickednes, and breaking his bread to the hungry.* Fro this fountain proceedeth the vse to weare some words of the gospel about mens neckes, when they should keepe bluorth

*Bul. Exurge.
Domine,
Optima pe-
nitentia ne-
va vita.*

the

Pag. 6.

the substance of them in their heartes
to weare a crosse on the brest or in the
hat, when they should take vp the
crosse of Christ and reioice in his suffi-
ringt. Thus our Monke by doing of i-
sle and judgement, which signifieth to
deale vprightly, and to giue to every
man his owne, vnderstandeth it to cha-
stise a mans selfe, shewing himselfe a
Novice in the phrase of the old Testa-
ment wherz this word judgement signi-
fieith equitie and vpright dealing. As in
Dent. 32.4 Daniel. 4.37. The Author of
the fire of Helie answereth otherwise
[for they seldom concurre in their an-
swers] he will haue these words I will
more remember to signifie, I will not pa-
nish as an enimie, that is to say, with e-
ternall punishment. By his account the
keeping of a man many thousands of
yeares in a fire for his sinne, signifieth
not to remember his sinne. How often
did *David* pray to God to remember
his sinnes and wickednesse of his en-
mies: yet not so that he desired that god
should

should punish them with eternall punishment. After all this the frier maketh a digression, wherein hee chargeth vs with sundry slanders, but all besides the matter.

2 Gods Angell, *Revelat. 14.13*, saith thus, *Blessed are the dead that hereafter dy in the Lord, yea truly, the spirit saith that they rest from their labours, & their works follow them.* Surely if they rest from their labours, they goe not into a burning fire. This speech concerneth not the Martyres only, as our adversaries doe faine: for throughout that whole chapter there is not any word of the Martyres, but of all such as keepe the commandements of God, & faith of Iesus, as it is said one line before. But if the Martyres only doe die in the Lord, in whom doe the rest of the faithfull die? *Bellarmino* saith they die in part in the Lord, and in part not in the Lord: hee was ashamed to say in part in the Lord, and in part in the devill.

Bellarmino
Purgat. lib.
6. cap. 1.

3 *Essay, cap. 57. v. 1. & 2. faith, Therigh*
seoms

Pag. 19.

teous perisheth and is taken away from the
evill, then he addeth, *Hee shall enter in
peace, or, peace shall come : they shall rest in
their beds, every one that hath walked be-
fore him.* Why did he not except those
that gae to Purgatory? or what peace
or rest is there in a burning fire? And
this is the point wherein the Frier is
brought into such a straight that his on-
ly recourse is to his ordinary boldnesse,
and laboureth to make this passage a
meanes to establish his Purgatory.
Hee affirmeth it to bee a prayer of *Esaie*
for the dead, and to make it the more
probable, in lieu of these words, *Peace
shall come*, he saith, *let peace come*, also for
They doe rest. he saith, *let them rest* contra-
ry to the truthe of the original Hebrew,
which hath *Iavo*, that is to say, *shal come*
and *Ianuchu*, *they shall rest*. Yet let vs thus
farre yeeld all this to his ignorance in
the Hebrew tongue: but herein doth he
shew his bad meaning, even in this,
that hee affirmeth it to bee a prayer of
Esaie: sith by the words ensuing it appear-
eth

reth that they bee the wordes o f God,
who saith *Yee witches children come hir-
ther, yee seed of the adulterer and of the
whore drawe neere: whome haue yee mocked
&c. and againe. Can I be content with all
these things, and thou hast discovered thy-
selfe behind mee?* Throughout all this
Chapter God opposeth the blessed e-
state of the righteous against the curse
prepared for the wicked.

4 S.Paule to the *Corinthians* saith. *If
our earthly habitation be destroied, we haue
an eternall building in heaven.* But why
did he not adde, but that shall bee after
you are purged with fire?

5 The Apostle in the 9. to the *He-
brewes*, saith. *It is ordained that all men
shall once die, & after that the iudgement:*
He forgat Purgatory, that should haue
gon betweene. For throughout the ho-
ly Scripture we find not any other iudg-
ment spoken of after death, but the last
and vniversall iudgement.

6 In the 20. *Matt.* the laborers doe all
receave their promised wages towards
the

2. Cor. 5.1.

the end of the day, that is to say, in the
end of their liues and when their works
is done:but Purgatory can bee no part
of this labour,as the auctor of the fire
of *Heli*e would haue it to be: for in that
place they speake only of labouring in
the Lords vinyard,which is his church:
which hath no communitie with any
torment in fire. Againe, Purgatory ca-
not be the last houre of the day , be-
cause they make it continue much lon-
ger then all the life.Besides that even in
this last houre some labourers are cal-
led and hired, but in Purgatory no man
is called to the service of God.

7 In the holy Scriptures we haue ma-
ny examples of men receaved into Pa-
radice immediatly after their decease,
Luk. 2. 26. but no example of any soule sent into
Purgatory: *Simeon* had a promise that
he shoulde not see death before hee had
seen the *Messias*. *S. Paul.* 2. *Tim.* 4. *faith*,
that after he had fought the good fight
there remained no more but to receave
the crowne of glory. And *S. Luk.* cap. 10.
faith

faith that the Angels carried the soule
of *Lazarus* into *Abrahams* bosome:
where hee was comforted whiles the
rich man was tormented , but of any
passage to Purgatory, either to or fro,
we heare no newes.

8 Iesus Christ said to the good theif
This day thou shalt be with me in Paradise.
This thiefe was surely a great sinner, &
satisfied civill iustice either for theft or
murder. But where had hee made satis-
faction to God for all his sinnes com-
mitted all the daies of his life ? Hee that
was converted to God in the very arti-
cle of his death ? But God requireth no
satisfactory paines of such as doe re-
pent:but for them hee doth accept of
the obedience and death of Iesus Christ
who hath sufficiently satisfied aswell
for our sinnes as for the punishment
due to our sinnes.the auctor of the fire
of *Hellie*,with the rest will needes haue
this priviledge to bee granted to this
thiefe in regard of the greatnessse of his
faith,of his hope,of his charitie,of his
zeale,

zeale , &c. wherein they doe the more accuse themselues. 2. By exalting the faith of the thiefe, they do at vnawares confess that in case we haue a stedfast faith in Iesus Christ we shall not come in Purgatory. 3. Herein also they do confess that it standeth with the iustice of God freely and without imposinge any satisfactory paines to pardon , alwaies provided that the sinner haue a stedfast faith and hope in Iesus Christ. 4. How could this thiefe at Gods hand merite this privilege by his faith and hope: considering that God endued him with this faith? For what kind of merit is this , to receaue the gifts and graces of God with a stedfast faith , which faith also god gaue him, who giueth not only the benefits, but also the means to receaue them: And the same doe I say also of other vertues which were the gifts and effects of the spirit of God in him : *For it is God that worketh the will and the deed*

Phil. 2. 13. *3. Cor. 3. 6.* *faith S. Paul, and without him wee cannot shinke any good, saith the same Apostle.*
5. Let

5. Let vs step yet farther. We demande how, where, or when the thiefe bare the satisfactory paines for his sinne towards God? But here in lieu of answering directly they stand vpon the magnifying and extolling of the faith, charitie, and zeale of this thiefe : but to what purpose, seeing vertues are no satisfactory paines, but rather lenitius, and propes to strengthen and fortify the soule against all the grieves thereof.

6. That which I hold to be the principall in this case is this. That these our Masters doe make the charitie, zeale & patience of this thiefe in a moment to be of so great merit as to exempt him from the torments of Purgatory : yet that they will not graunt that the charitie of the faithfull that are in this burning fire, their zeale, or any other the vertues which in these soules were in greater perfection then they were in the thiefe [in that hee was yet a sinner] could haue any merit, or power to draw them out of this fire. But wherfore

H should

should they by their magisterial authority take from these poore soules the power of meriting: but only by prolonging the tormentes of the dead, the consciencies of the living being the more astonisched , might bee stirred vp to redeme them whiles they may by masses, anniversaries, & gifts to the Church yea and that so far forth as to perwade the people that an offering for the dead being by a surviver offred, was of power and merit to free the dead from that torment: and yet that in the dead himselfe neither his faith, neither his chartie, neither his patience, no not the tormentes of many yeares haue any merit, or can moue God to abridge this torment?7. Hereto let vs also adioine thus much , that the punishment that the thiefe suffered, being deserved , inevitable and by civill iustice imposed vpon him, could not bee counted for a satisfactorie worke to God : for hee ought voluntarily to haue vndergon it, and by order of the Church, not by sentence

of the Magistrate, especially according
to the doctrine of the Romish Church.
Moreover is it not a mere mockage,

to say that the exemption from ente-Bellarm. lib.
going into Purgatory was a privilege 1. cap. 8 Privilegia paucorum legem non faciunt.
granted to this thiefe, considering that
throughout all the worde of God we

cannot find the example of any one that
ever went into Purgatory? Privileges
are extraordinary; but here they seek
to make that which is ordinary and
without exception in the word of god
to passe for a priviledge. 9 In this also
doe they much forget themselves, that
they wil here bring in privileges, where
the matter concerneth the Iustice of
God, which [saith these men] after the
pardon of the fault, will neverthelesse
haue vs to satisfie for the paine. If then
Gods iustice hath suffered one man to
enter into Paradise without any satis-
factory paine for his sinnes, why should
it not suffer two? If two why not ten?
If ten whic not a hundred or a thousand,
and so forth infinite.

Our Reverend writers of fires, furnaises and torrents doe give way to the maine body of these reasons as being to great, too strong, and too close set together, and having hidden themselves doe afterward make semblance to appear, but farrre enough of. The author of the fire of Helie, no griefe to his person, hath made vs a little merry, for supposing that hee hath found some newe matter to make this privilege currant faith that the blood of Iesus Christ which they boiled and sprang vpon the thiefe, carried him immediatly into eternall felicitie. Where found he this? Did the blood of Iesus Christ spring forth but on one side, and so the evill thiefe through disgrace could obtaine no aspersion of it? Or how could a few drops of blood, moistning the outward parts of the body bring forth so whol somē an effect? Considering that in the Masse they hold that the wicked do receive all Iesus Christ inwardly, and by them are never the better, nor more happy.

But now I remember where he found
this fable: hee remembred that blessed
S. Longin, who pierced the side of Iesus
Christ and so recovered his sight: for of
that speare the Church of Rome hath
made a speareman, and of that speere-
man a Saint. And why not sith that of
Deucalion & Pyrrhaes casting of stones
behind them men and women sprang
up? That which he here produceth con-
cerning the baptisme of the thiefe on
the Crosse is already confuted in the
first Chapter: and this man maketh the
heathen Executioners to be baptizers
of Christians.

By all this it doth appeare that togid
ther with this thiefe, Purgatory was cru-
cified: for I am ashamed to produce the
argument of these Doctors, who doe
make even this thiefe an advocate for
Purgatorie. For (say they) he craved suc-
cours, not in this life, for death was even
betweene his iawes already: but after his
death: he therefore beleeveth that after death
the soules stood in need of succours. Here-
quidw

The fire of
Helic p. 67

to doe we answer that he craved indeed no succour for this life , neither for after this death : but even for the death it selfe, and for the departure of his soule which Iesus Christ entring into Paradise, tooke and brought with him into the coelestiall glory. But who can here

The bold
nesse of
this fire, p.
95.

forbeare laughing at this Portugall
who would haue the worde Paradise
here to signifie hell? Or how can he fa
f of an answer that suffereth himselfe so
licetiously to interpret the Scriptures

9 S. John in his first Epistle chap. i
saith *The blood of Iesus Christ purgeth
cleanseth vs from all sinne.* Our sinnes are
the spots and vncleanesse of our soules
and there be no other. Iesus Christ pur
geth and taketh them all away (saith
S. John) then is there no more to purge
so no more Purgatory. For albeit after
all our offences pardoned there should
yet remaine some paine to be endured
for the satisfying of the justice of God
yet could not this punishment be called
a Purgation, for who did ever here the
whip

whip or the gibbet called a Purgation ^{Pag 59.}
for theft or murder? The fire of *Hellie* A flander.
slander vs answereth and maketh vs
to say that it is enongh that IesuS Christ
satisfied for vs, so as for our parts wee
need doe nothing at all. An opinion
which we abhorre and leauue to the pro-
phane and Libertines.

Whereas wee say that the punish-
ment of a sinne cannot be called a Pur- ^{Pag 97.}
gation, the frier affirmeth the contrary,
saying that it is never called otherwise:
and to that end he alleageth many pla-
ces wherin he pretēdeth that to purge
signifieth to punish and chastise. Pasla-
ges which I am even ashamed to con-
fute. The first maketh cleane against
him: all the rest are false. The Apostle
to the Hebrewes, chap. 1. 3. saith *IesuS*
Christ hath by him selfe purged our sinnes.
In this place[if we beleue him] purga-
tion signifieth punishment: whervpon
it must follow that Jesus Christ hath
made the punishment for our sinnes,
whreas he did only beare it. Moreo-

ver sith this punishment and passion of Iesus Christ was the cause of the purgation of our sinnes, it is not the purgation it selfe. And indeed himselfe [though Falsehood falsely] maketh Jeremie to say, *The ch. Jerem. 11. stisements serue to purge vs:* Then is the chastisement one thing and the purgation an other: for the end of a matter is divers from the meanes to attaine thereto. Now follow two places out of *Ecclesiasticus the 7. Purge thy selfe by thine owne arme: & purge thee of thy negligēce.* That is to say (saith the Moncke) *Chastise thy selfe.* Let vs overpassee the follie of this explication: for both the places are falsely alleadged. And in the Greek which is the Original of this booke we finde no one word of all this: neither in any of the translations but the Roman: with the like falsehood haue they alleadged out of the 47. chapter of the same booke ver. 11. these words: *Christ purged his sinnes.* But in the Greeke it is, *The Lord hath taken away his sinnes.* The same likewise is false that they alleadge out

of the third of Malac. The Lord shall purge
the sonnes of Levy. For endevouring to
perswade that to purge signifieth to pu-
nish, he hath suppressed the words fol-
lowing, which do proue that to purge,
in that place signifieth to purifie, after
the manner as they purge mettals. The
whole place is this. *He shall even fine the
sonnes of Levy and purifie them as gold &
silver.* He here speaketh of purifying &
cleansing the hearts by the efficacie of
the spirit of God, as saith S. Peter, Act.
25. God purifieth the harts by faith.

After so many falsifications our
Monke triumpheth and croweth like a
cocke on his owne dunghil saying that
we be the spirits of Satan, beasts and in
his iudgement fooles: Let this passe, for
it is the privilege of that Robe: & this
Monke is like his wallet that hath no-
thing but belly and throat.

He therfore runneth on his course,
and would faine proue that a torment
may iustly be called a *Purgatory* or pur-
gation: These be his words. *Is not the*

Medicine an afflictio of the patient, which serveth to evacuat his corrupt humor. In some he wil haue the physicke to be a punishment, which we deny, especially considering that in this question of purgatory, we intreat only of punishment imposed to satisfie the party offended: for who ever tooke physicke to the end thereby to be punished, vniuersall you wil haue *Socrates* poysone taken for physick? Or who ever tooke phisicke to be a satisfaction for an offence? Let vs glorifie God and acknowledge Gods iudgements vpon his adversaries, who after the losse of their cōsciences, haue lost also al common sense. And this wil more manifestly appeare if wee call to minde that here our question concerneth only that purgation for sinne that is performed in Purgatory. We heare deale only with the purgation of sins past: of a clensing of vncleanenesse that doth no longer remaine: as wel because the souls that doe roast in this imaginarie fire are already righteous and do sin.

no more, as because the sinnes that are purged in this fire were heretofore committed: whereof do ensue two evident absurdities: The one that this serveth to purge the vncleanenesse that is not, and to purifie the souls already pure & free from sinne: the other, that the fire doth grossly mistake in the examples & passages afore alleadged, which speake of the purging of such vncleanesses as are still remaining in effect: for everie physicall medicine serveth to purge the humors offending, that actually are in the body. And God saith that hee will purge the sonnes of *Levy* as men purge gold, that is, from those vncleanesses that in effect are, not from those that are taken away. Thus is this marchandise blowne vp, & this purgatio grown ridiculous: & that doth more manifestly appeare by the extravagant forme of the Monks speech, where he saith: That the paines doe serue to purge vs from those obligations of sin whereto it left vs subiect: for yet was there never man that

that had his iudgement so farre out of
joint, as to say that he purgeth himselfe
of an obligation when hee dischargeth
all that he was bound vnto. But to mon-
strous divinity wee must vse monstrously
tearmes. They therfore that reap most
profit by this purgatory, may do wilily
to seek it out some other name: because
herein we find nothing to be purged.

10 Saint Paul saith, Rom. 3.24. that
we are *FREELY iustified by the redempcio*
that is in Iesus Christ: If it be *FREELY*
then do we pay nothing. The same A-
postle, Colloſſ. 2.13. saith God hath forgi-
ven or remitted all our trespasses : In the
Greeke it is *χαριτω*, *Gratis largitus est*
he pardoned freely : for so much the
word importeth. The same Apostle al-
ſo in the ſecond to the *Corinthians*, 2.
10. uſing the ſame word, ſaith, that hee
pardoned the *inceſtuous*, to whom he im-
poſed no ſatisfactorie paine after the
pardon. He ſaith moreover *all our of-*
fences that wee may knowe that God
doth not pardon to halves. All our of-
fences

fences thus taken away and pardoned, the satisfactory punishment is also taken away: for there canot be any such punishment but in regard of the offence and the cause, which is the offence, that only produced this effect, being taken away, this effect is also take away. Here vnto also compare the saying of our adversaries: that in Purgatory veniall sinnes are remitted: for if this be true, then *S. Paule* abused the *Colosians* in telling them that al their offences were remitted. Againe is this any remission of sins, to punish the in a fire? The frier in lieu of answering, setteth downe some principles, but so strange as the very propounding of them may serue for a sufficient Confutation. God, saith he, pardoneth vs freely, but thereresteth an obligation to his iustice, which must of necessity be satisfied. As if he shold haue said, God doth pardon and acquit vs freely, yet not freely, because we are not acquitted of the Obligation to the paine, but that we must satisfie the same. This

is

is even the like: God, saith he, doth freely pardon our offences, but yet he dischargeth vs not of the Obligation to satisfie to his justice: Could he more evidently contradict himselfe? Considering that to pardon a criminall person, is no more but to free him frō the pain wher to by the iustice of the Law he standeth bound? Thus the auctor of the fire of Helie saith, That God forgiveth al our debts, yet, saith he, with some contribution of our parts. Now if that which we contribute be holdē for payment and satisfaction, as our Doctors would haue it, who perceiveth not that God acquitteth vs not of all our debts? Thus doth the spirit of Contradiction confound it selfe. But what need so many bywais, when they might cut it cleane of & franckly say that God doth not acquit vs freely. As indeed the Friar in many places saith as much: in his 99, page in these words. *God pardoneth the sinne, howbeit for the satisfaction of his iustice, he appoinseth the chaffisement:* The king

ing pardoneth a gentleman for some mur-
der committed, yet cōdemneth him in great
sines. Sith then the pardon, wherby the
capitall paine is converted into pecuni-
ary, and so is no full pardon, but a dimi-
nution of pain, it manifestly appeareth
that our adversaries doe hold that the
pardon which God graunteth vs is no
full or free pardon. Hereto come their
words. That God doth freely remit the
fault but not the pain: the eternal pain,
but not the temporal: for he that freely
forgiveth his debtour the one part of
his debt, but not all, cannot be said free-
ly to giue or acquire the whole debt:
Neither can the pardon be said to be ful-
l when there is a necessity imposed vp-
on the debtor to pay or suffer punish-
ment for the sinne, be it in the whole,
or in a part.

11 Herein also appeareth the fol-
ly of their distinctiō between the fault
and the paine. The Frier saith, that the
sin bringeth with it two things, A fault
and a paine. Had this good man bee[n]
Pag. 75.
per-

perfect in his natural language, the absurdity of his principle had been apparent: for the word Culpa, or fault in his language signifieth sinne; witnesseth the Priests words whē in his Masse he beateth his brest and saith, *Mea culpa*, it is my sin: also Jacobs wordes to Laban *Gen.13.36* what sinne of mine? what fault hane I committed? And the like throughout all the holy scripture. Now let the reader judge whether the fryer had dined when hee writ or no; when he saith that sin bringeth with it the fault, that is to say sin.

The examination of
the distinction be-
tween paine
and fault.

Upon this worthy distinction betwene the paine and the fault is Purgatory grounded: and this pinne once pluckt out the whole frame falleth out of ioint. They say then that God doth indeed acquit vs of all the fault, but not of al the paine. A saying not only vniust but even incompatible.

I. The vniustnesse hereof is evident for no man is justly punished but for his fault: and the fault taken away the offender is no longer guilty: and being

no longer guilty, he cannot iustly bee punished. These Doctors therefore do blenish & dry vp the righteousnesse of God.

2 The Incompatibility hereof is likewise manifest, In that they say God doth forgiue vs all our offences: yet punishment them in a burning fire: both to pardon and yet to punish one selfe offence,are matters incompatible. And when we forgiue our neighbour all his offences against vs we vse not to say, I forgiue thee the fault, yet wil I punish thee: or I acquit thee of thy debt, yet shalt thou pay me. But as saith *Tertullian* in his fifth booke of baptisme, *Exempto reatu, eximitur pena.*

3 Againe sith our sinnes be debtes to the Iustice of God, as Iesus Christ witnesseth where he teacheth vs to say *Forgiue vs our debts*, of which debts the payment was paine & satisfaction, shal we not sin even against common sense, if we affirme that God forgiveth al the debt, but not all the payment? Thus doth

our Masters shadow vs forth Chimes
caes and monsters in the aire.

20 4 Let vs proceed. How is it pos-
ible that by the death of Iesus Christ
should be purged, quit, and delivered
from all our trespasses, but not from
the punishment due to our trespasses?
Considering that he did not otherwi-
beare our sins and offences, but by be-
ring the paine due to them: & if he did
beare the paine, did he not beare it in
the end to discharge vs from it? *Si tunc
abstulit. He hath borne our infirmities &
carryed our sorrowes,* saith *Esay 53.4.* To
what end? Even to discharge vs from
them. And this is it that S. Austin saith
in his 37 sermon vpon the words of the
Lord. *Iesus Christ taking upon him the
punishment but not the sinne, hath abolis-
hed both the sinne and the punishment.*

5 Throughout all this discourse
this is to be noted, that all our speech
concerneth such paines as are paines,
redemptions and satisfactions to the
justice of God: for these our Doctors

So tearme Purgatory a paymēt & satisfaction to the Iustice of God: These be the punishments which we say to be incompatible with a full pardon. There is an other kinde of punishment which is tearmed castigatory, and this is inflicted for amendment of the sinner, and hath great affinity with the full pardon: for God doth chastise his children, even after he hath pardoned them. Such chasfements are not payments and satisfactions to content the Iustice of God, but fatherly corrections to bring the sinner to amendment. They are not executions of his iustice, but testimonies of his fatherly loue & care: not wōuds but salues: and these can in no wise concurre with the tormentrs of Purgatory, wherein it is said th at the soules are already iust and can amend no more. As therefore we vse to strike a man fallen into an Apoplexy , not to get any satisfactiō at his hands, but to awaken him: so God smiteth his children, when they sleep in their sinnes, to make them feel

their negligence. He that otherwise interpreteth the afflictions that God sendeth and taketh them not for corrections, healthsome to his soule, but for satisfactions necessary to the iustice of God, he maketh his afflictions bitter, & dippeth their edges in gall, taking from them the spirituall consolations, glory and ioy, that supporteth the children of God in this combat. Necessitie is a miserable consolation, It hardneth the sore, but healeth it not: It raiseth the courage against the paine, but affwageth it not. For what mitigation is it to the afflicted to tell him that his sore is past cure: and that of necessitie hee must satisfie the iustice of God? Or how could *S. Paule* haue so boasted of his tribulations, had hee beleeuued they had beene payments which God did exact of him for his sinnes? This doctrine being so healthfull, so full of consolation, and so evidently laid downe in the holy Scripture, namely that God chasisth vs for our amendment, yet this fri-

er Minor with a desperate presumptiō Pag. 78.

dareth avouch it to be a reason forged
in our owne braine without the word
of God, without autoritic, and without
reason. Herevpon therefore let vs heare
the word of God herein. The Apostle
to the Hebrews ,cap. 12 .saith, *God chaste-*
neth vs for our profit, to the end we may be
partakers of his holinesse. Againe, *Disci-*
pline bringeth the quiet fruit of righteous-
nesse to those that are exercised therein.
How often doth God say that he chaste-
neth those whom he loveth. *David in*
the 119. *Plalme confesseth that before*
he was afflicted he went a stray, but af-
ter his afflictions he kept the cominan-
dements of God. And againe, *It is good*
for mee that I haue beeene afflicted, that I
may learne thy Statuts. Was not *Manas-*
ses for his conversion *endebted to his*
captivitie? And are not we for *Davids*
Psalmes *endebted to Saul and Absalon?*
For the building of the Church of god
in our daies, are not we endebed to the
Martyrdome and torments that our fa-

Apoc. 3. 19

Heb. 12. 6.

Iob 4. 17.

Prov. 3. 11.

2. Chro. 33

thers endured for the Gospell? By the word of God and experience we finde other ends of our afflictions then satisfaction and redemption to the justice of God. Therefore saith *Chrysostome* in his Homely of confession & pennance, that *God punisheth vs not for the sinnes past, but correleth vs for that that is to come.* Here doe our adversaries rouse themselues and seeke all meanes to underprop their so ruinous a cause, and to perswade that to pardon a sinne, & yet to punish it with satisfactory paines: to acquit a debt and yet to make the debtor pay it are things compatible, & such as doe well agree. This doth the Friar proue by a Theologicall reason. Among all the workes of God [faith he] doee equally shine his mercy and his iustice: a propositio that beareth many exceptions. As in the punishment of Divils, we find soveraign iustice without mercy. And God doth often minister the one without the other, as himself saith in the Epistle of *S.James*, cap. 2. *There shall*

shall be iudgement mercilesse to him that sheweth no mercy. Only in the worke of redemption is this proposition true: his mind is, that in the Iustification of a sinner Gods mercy should be displaied in conferring vnto him the first grace and remission of eternall paines. And to giue some way to his iustice, he will haue it to take some satisfaction of the sinner by punishing him with temporall paines as well in this life as in Purgatory. Wherein I beseech the Reader to consider the nature of the vntruth, which consisteth in wrangling and iarring with his owne principles. The frater said that among al the works of god his mercy & his iustice did shine equall: but here he maketh them altogether vnequall: In that mercy revealeth her selfe in pardoning an infinite paine, but iustice sheweth herselfe in making the suffer temporall punishments, which nevertheless may be abridged and redēned by some fasts, and slight offe-
rings made by the survivors for the

A Confutation

dead. Was it meete to seeke place for
the iustice of God where wee might
base it so low, and dishonor it in paying
it in such base coine and clipped mony.
Even this might serue for an evident
and most mightie testimony to the
truth, if wee proue that according to
our belief, gathered out of the word
of God, the lustice of God and his mer-
cy doe equally shine in the worke of
our redemption & are likewise infinit.
For God hath shewed himselfe infinit-
ly iust in accepting at the hands of our
pledge and redeemer Iesus Christ a suffi-
cient price for all our offences: also in-
finitely mercifull, in allowing to vs this
payment, as made in our name. His wil-
dome hath vnited things which other-
wise seemed hardly to agree: having
found a meanes to punish all our sins,
and withall to forgive them all, by gi-
ving to vs his son, the obiect of his iu-
stice, for an argument and matter of his
mercy. But to pardon a man all his sins
and yet to make the same man to bear
one

one part of the deserved punishment
for satisfiō for the same, are matters
contradictory. The fire of *Hellie spea-*
keth no better to the purpose. Adam
[saith he] *had pardon for his sinne, and yet*
both he and his posterity haue incurred ma-
ny calamities. 1. Hereto we do answere,
that to no ende hee here commeth in
with the paines and sorrowes that are
cōmon to all men, sith that in this place
wee deale only with punishments pro-
per to the children of God. 2. He decei-
veth himselfe in thinking that the evils
and paines for al men are punishments
for the sinne of *Adam.* For they are pu-
nishmentēs because men do persist in the
sin of *Adam.* God never punisheth one
man for another mans sin. *The child shall*
not bear the iniquity of his father, saith E-
zechiele 18.20. True it is that so manie
Calamities had never befallen māking,
had not *Adam* sinned : but yet this illa-
deth ever firme, *That God never punishe-*
th any before they haue shroughly deser-
ved it. 3. He presupposeth that which is
false

false and yet in question : namely that the paines whereto the faithful be subjected by the sin of Adam, be satisfactions, payments and redemptions to the Justice of God. For of this kinde of paines do we now entreat, because they make Purgatory to be of this nature. We say then that al these evils, labours, diseases, yea even death it selfe, do alter their nature in the faithfull; and of evils become medicines. Of satisfactorie paines they are made healthsome exercisces to the soule: God by the wounds of the body healeth the woundes of the soule: even in like manner as a triakle composed of venomous Ingrediences, yet tempered by a skilfull Physition becommeth a very healthsome preservative. The like do we say of the death of the faithfull. It resemblmeth the passage over the red sea, where Gods enemies are swallowed vp: but his children doe finde way to the promised inheritance. Furthermore if it be a punishment to satisfie the justice of God wherfore do

the faithful expect it with Ioye, and in
their desires even hasten the comming
of it, as did the Apostle S. Paule. Phil.
1.13.

Besides these reasons they alleadge
many examples as of *Mary*, *Moses*, *Da-*
vid who were punished after their of-
fences were forgiven. Namely *David*
whose example they do vrgc:2.Sam.12.
Where God having forgiven him his
sinne, said nevertheless vnto him, *The*
sword shall not depart from thy house, be-
cause thou hast despised me. Againe, Be-
cause thou hast given the Lordes enemies
cause to blaspheme his name, thy childe shall
die. There is not say they, to the end thou
shouldest not cause to blaspheme. Likewise
in the 7. of *Micheas*: *I will beare the wrath*
of the Lorde, because *I haue sinned against*
him: wherein their iudgement fayleth
them: for they labour to proue that
which we do grant. Who denieth but
that the sins of the faifthfull are the effi-
cient causes of the chastisementes that
God layeth vpon them? And that they
fall

fall vpon them because they haue sin ned? But our controversie dependeth not vpon the efficient cause but vpōthe finall. They say that it is to the end that Gods iustice may be satisfied by the pu nishment of the sinne : we say that it is to the end A sinner may amend. They will haue it That God punisheth as a iust iudge : we that he punisheth vs as a loving father : not to exercise his iu stice, but correct our vnrigheteousnesse for as for the satisfaction due to his iu stice , the merits of Jesus Christ are insufficient satisfaction . The father that punisheth his children to take satisfaci on, putteth of his naturall affections & correcteth them, not for their amend ment, but to satisfie his owne content. Now if this bee an Inhuimane iustice in a father , what shall wee thinke of our heavenly father who is bountie it selfe And who in his worde assurēth vs that albeit the mother shoulde forsake the fruit of her wombe, yet will hec never forsake vs? Never shall wee serue God with

with a filial obedience, vnlesse we bee
fully perswaded of his fatherto loue to-
ward vs. The Fryer alleadgeth yet two
examples more, yet both false accor-
ding to his custome. The one in the 14.
of Numbers, where God having forgi-
ven his people their sin, doth neverthe-
lesse depriue them from entring into
the land of promise: for by the 4. of the
Apostle to the Hebrewes it appeareth
that euен they that were excluded frō
the land of promise, were also shut out
out of the cælestiall rest. The pardon
therefore that God graunted, was only
the grant of *Moses* petition, who desi-
red God that he would not vtterlyroot
out the people of *Israell*. But heare we
are not in hand with any such kinde of
pardō. In an other place he produceth
the example of Baptisme and saith in
Baptisme God pardoneth Original sin,
but not the paines thereof, as subiecti-
on to death, the fire of concupisence,
with other calamities. Concerning the
death of the faithfull we haue spoken
before

Pag. 76.

Pag. 100. before and proved that it is no calamity vnto them, neither any satisfaction of Trent Sef. to the Iustice of God. And as for the ~~Paul calleth~~ fire of concupiscence, the frier is mistaken, in bringing that for an example of ~~a sinne, but~~ the punishment for sin, which in it selfe is a sinne and in the law forbidden.

This maine thus overthrown which made the body and principal of our adversaries reasons, let vs now thrust forward and yeelde the truth an absolute victorie.

12 God commanding vs to pray that he would forgiue vs our trespasses, ~~as we forgiue them that trespass against us,~~ sheweth that wee are to attend from him forgiuenesse in like manner as hee willeth vs to forgiue our neighbours, that is to say, without revenging our selues, or taking any satisfaction or amends in all or in part. After therefore that hee hath forgiven vs all our offences, as S.Paule witnesseth, shall hee yet draw one payment out of so tedious & burning a fire?

13 Farther yet to vrge this matter presupposing that there is a purgatory, I demand whether Iesus Christ doth in heaven intercede for the soules there tormented , and pray for their deli-
rance: for S.Paul teacheth vs that *Iesus Christ sitteth at the right hand of God ma-*
king intercession for vs. Dare they say
that he intercedeth no more for those
souls, and that in their behalffes he hath
given over the office of a mediatour?
But if he pray for them , no doubt but
God heareth him , and so they come
forth at his intercession: to what ende
then do now serue those offerings and
suffrages of the liuing, with the Popes
Indulgences , but to that which Iesus
Christ hath already done?

Rom.8.27.

John.11.22

14 Againe sith the death of Iesus
Christ is sufficient to redeeme vs, even
out of Purgatory, why may it not serue
to that vse? Iesus Christ hauing paid all
the paine and penaltie that we did owe
will not God receave this payment &
ransome for so much as it is worth?

God

A Confutation

God who saved vs when wee were his
enemies, envieth not our good, neither
abateth any part of the price of the
death of his sonne neither will hee e-
ver permit that Iesus Christ hauing
paid enough wholly to satisfie his iu-
stice and to exempt vs from Purgatory,
that in this case the benefit of his sonne
should be shortned vnto vs. Also the
Apostle to the Hebrewes, cap.7. v.15.
saith, *He is able perfectly to saue them that
come to God by him, seeing hee ever liveth
to make intercession for them.* If hee then
can perfectly saue vs, why will hee not
doe it? and being able fully to acquit vs
towards God, shall his power to doe
it be greater then his willingnesse? Can
he be content to see his brethren, his
members, his spouse for one sinne tor-
mented seaven yeares in a fire like to
that of hell? To such forcible reasons
my adversaries doe answer very coldly,
or rather not at all. For they answere
themselues, not my obiections: They
labour to shew how our satisfactions
and

and the paines of their Purgatory may no way derogate frō the merits of Iesus Christ: but they answer nothing to my demand; what the reason is that Iesus Christ hauing paid enough wholly to satisfie the Iustice of god & to exempt vs from Purgatory, they will not suffer that his benefite should stead vs so much? Yet doe we shew them that they doe not only fly, but also in flying doe blasphemē, blemish the brightnesse, and curtail the perfection of the merits and satisfaction of Iesus Christ.

Then say they that the merit of Iesus Christ is indeed sufficient: but it must be applied vnto vs, and that cannot be but by meanes: then among other meanes they come in with our satisfactions and paines, and the tormentēs of Purgatory. 1. Hereto wee say, that it belongeth to the word of god and not to them to prescribe vnto vs the means to enjoy the benefit of Iesus Christ: and the meanes that that doth set vs down is *faith, the word, and the sacraments*: but

Rom.10.17

1. Cor 10.

Gal.3.27.

Ephes.3.17

but in no wise any roasting of souls, or
any fire after this life. 2. Next let any
man of vnderstanding bee iudge whether
the meanes to enjoy the benefit of
Iesus Christ, ought to bee contrary to
the benefit it selfe: The meanes of ta-
king profit by physicke consisteth not
in taking of poison: The meanes to en-
joy the light of the sunne resteth not in
shutting vp the windows of the house
or the windowes of the body, that is
the eies. Sith therefore that the benefit
of Iesus Christ and his satisfaction
the soveraigne pledge of the mercy of
god: what likelihood is there that the
meanes to enjoy it can consist in the
execution of the iustice of God? And
sith the satisfaction of Iesus Christ
our acquittance towards God: what ap-
pearance is there that the meanes to re-
taine to it, can rest in forcing vs to pay
and tormenting vs in a fire some hun-
dreds or thousands of yeares? Wee are
not to omit that the meanes to appre-
hend the grace offered vnto vs in Iesu-

Christ

Christ ought to be active and tending to the enjoying thereof, and not a passion or torment. 4. That the meanes to apply to our selues , or to apprehend a thing ought to be of another kind then the thing apprehended or applied : as we cannot apply one medicine by another; one plaister by another : or the satisfaction of Iesus Christ by any other satisfaction. To all this our adversaries haue not a word , and doe as meanely acquit themselues as before they did licentiously triumph.

Thus do these bellowes of the fire of Purgatory, these his holynesse factors, chatter about the benefit of Iesus Christ with craft and subtilty, and pleasantly seeke to colour their fact , and sweeten the superficies with poyson: for at the shutting vp of all they doe a base and bring to naught the benefit of Iesus Christ. And indeede in the fire of Helie it is said that this principle *that* ^{The fire of} *Iesus Christ bath wholy satisfied*, maketh Helie, p. 73 men carelesse . They also affirme that

Dam. Soto man can satisfie God Ex Condigno
disp. 2. quest. is to say, by equipollēt satisfactions,
2. Art. 3. in that not for themselues only , but also

4 sententia-
rum, Nau. 3r. for others : as diverse of them do teach.

Notab. 22. Bellarmine hee goeth farther : for in his
Nuov. 10. de first book of Purgatory, cap. 10. he saith
Jubileo.

that men are their owne redeemeers, &
do themselues redeeme their sins. Yea
he proceedeth so farre that he will ac-
knowledge no other actuall or reall sa-
tisfactions but our owne : for he houl-
deth that the satisfactiō of Iesus Christ
serveth only to make ours of force: and
therefore s. Paule tolde vs an vntruth
when he said that *Iesus Christ gaue him
selfe a ransome for vs; for he maketh vs*
only to pay the ransome , and giveth
price and waight to our satisfactions.
But these principles doe we deny & do
test , as newe Articles of faith forged
without any testimony of the word of
God , as the Crosse of the crosse of Ie-
sus Christ, and an alter built out of the
ruines of the gospell wherupon to ex-
ect and advance humane satisfactions.

1. Tim. 2.

Man

Man cannot attribute to himselfe anie part of his rālōm, neither share out this glory between Iesus Christ & the sinner without blemishing of Iesus Christ, plucking him from his crosse and treading vnder foot the blood of the covenant, the only price of our redemptiō. There is no saluation in any other, saith S. Peter. And Hebrews 10, with one offering hath he for ever consecrated them that are sanctified. Againe, we haue one God and one mediatour betweene God & mā, which is the man Iesus Christ who gaue himself a ransome for vs, saith S. Paul. 1. Tim. 2. 5.

6. howe then dare our adversaries say that sinfull man is a redeemer of himself? or that the saints by their superabundant satisfactions are by any means our Redeemers, as Bellarmine saith? Our enemies doe yet bring vs one plaister more to lay vpon the wound that they haue made in the benefit of Iesus Christ. But it is a plaister without ointment, besides they lay it besides the wound. They say that the vertue of our

Bellar. lib. 1.
Indulg. c. 4.

satisfactions { whereof Purgatorie is
one] doth depend vpon the satisfactiōs
of jesus Christ. It is he that maketh
our torments to be of any valew: it is
the grace and mercy of God that ma-
keth vs to satisfie: what shal we say to
this? Or rather what shal we not say? for
the mockery togither with the absurd-
tie is to evident. They say that Jesus
Christ giveth vs power to pay a debt,
which himselfe hath already paid to the
full, and to satisfie for that which is al-
ready acquitted: who cā without laugh-
ing imagine, or rather who would not
spite that a surety, who hath set a pris-
oner at liberty by paying his debt for
him, should after make him pay to the
same creditor the same debt that him-
hath already paid: yea & which is more:
that the same second payment shoude
be accompted a grace and favour? who
could ever haue thought that the pains
and torments of Purgatory had beeene
counted among the graces of Iesus
Christ? But say they, it is a grace to give
pow.

power to the creature to satisfie of him selfe that is to say, to beare the punishment of his owne sin. Let vs learne; for this is a new kind of beneficence, A criminall person shal hereafter commend the bountie of his iudge, who after hee hath freely forgiven him , shall of his grace and superabundant mercy, cause him to bee whipped about the towne, and to pay excessive amends, that so he may haue the honor to satisfie for himselfe. Now if Purgatory bee a grace of god, why doth the Pope comewith his Indulgences, vniustly officious, to diminish this grace? Againe, if it be a favour or a grace that god granteth to the creature to satisfie for himselfe, the damned shall be his favorites, whom he will make to pay to the full. Doe we nowe dispute with men? You seraphicall doctors, your much knowledge maketh you madde. *S. John Baptist* said that of stones god could raise vp children vnto Abraham: but these men wil bring the children of Abraham to be stones, in-

The false sensible and brutish. Thus do these our hood of the Masters abuse our simplicity. To fill vp ficer, p. 79. the whole measure of abuse, the Fryer

to this purpose citeth ha passage out of the 52. of Esay, saying. I will praise thee O Lord for thou art displeased with me. Let all the iniurie that they lay vpon me be true if throughout the whole chapter there be one word to that purpose: but with him such falshoode is ordinary. Yea and were this place true, yet maketh it nothing against vs, who confess that god is to be praised and lauded for his chastisements, wherewith he correcteth and amendeth vs. But what correspondence hath this with Purgatory, where hope can amend? And so let this bee spbken in answere to all other like passages.

This is the question whervpon himselfe doth in some sort make me an honorable amends. For in our conference having often said and stiffe and stranlie affirmed that Iesus Christ had not suffered, but for so much as we were nota-

ble to satisfie; for now he denieth it and so seemeth as if he would entreat Iesus Christ more favorably; wherein in sundry sortes he wrongeth himselfe: for first he sheweth to those that haue been his assistants and are not altogether forget full, that corrupt meaning is with him turned to a habitude; and even growne into a complexion. Then disadwowing this principle he contradicteth the auctor of the fire of *Hate*, who maintaineth it and himself also: for in another place he speaketh the same thing almost in the same termes. The fire of *Hate* page 69, saith thus: If Iesus Christ bath satisfied for all the faults and punishmentes, [same for our vices] there is no more to do; why then after the offence remitted do we entie so much evill? And this he speaketh from Bellarmine. Si Christus satisfecit pro omnibus iustis nostris post remissionem culpa remanet multa mala platinus pag. 78. The Frier also saith, That for that part for the which we can satisfie the divine Justice, our Lord hath not otherwise sa-

This which
he addeth
is a slander
for wee say
not so.

Bellarmino
Purgat. lib.
1. cap. 10.

satisfied

tisfied but in applyed to vs his merites, by the whiche our satisfactions doe supply that temporall paine: but he giveth vs power to satisfie: and to giue a man power to beare the deserued punishment, and to make the satisfaction to be offorce, implyeth not to satisfie or to be punished for him. But the fren
 memory faileth him: much more his respect to the word of God, in that he
 endevoureth to frame vs new articles
 of faith, yea which is more, even in that
 that is of greatest importance, and is as
 it were the soule and principall part of
 Religion, without any authority of the
 holy scriptures: saying that Iesus Christ
 did not otherwise satisfie for temporal
 punishment, that is Purgatory, but by
 applying to vs his merites, whereby we
 do satisfie.

Thus much for the agreement of
 Purgatory and mans satisfactions with
 the merites of Iesus Christ: from which
 argument before I depart I cannot for-
 bear but must of necessity propounde
 one

one excellent note that Cardinal Bellar-
mine setteth downe in his booke *De pa-
nitentia* where he laboureth to shewe
that the sinnes committed before bap-
tisme are redeemed by the blood of Ie-
sus Christ without our satisfactions:
but the sinnes after baptisme are redee-
med by our owne satisfactions. He
saith, that S. John the Evangelist instru-
cting a yong man, who after baptisme
had committed many Ryots, he exhort-
ed him to fasting and to praier, as saith
Eusebius. And herevpon the Cardinall
setteth downe this note .. *Iohannes non Eusib.Hist.*
id precepit quod Lutherans solent, vt Chri- *Ecccl.1.3.6.17.*
sti sanguine peccata sua purgata esse certo
crederet, sed preces & Ieiunia indixit:
that is, S. John commanded him not that
which the Lutherans doe use to command;
that is, that hee should certaintely beteene
that his sinnes were purged by the blood of
Iesus Christ: but he enioyned him to fasting
and praier. In this regard then are we
called Lutherans and Heretickes. Thus
also shall the Apostle himselfe be foun

a Lutheran and worthy the Inquisition
 1. Joh. i. 7. because he saith, *The blood of Iesus Christ purgeth vs from all sinnes: for he writ to the faithful and to the baptized, and to those whom hee calleth his children.* These our Masters matters thus discovered, and themselues convict of profaning the merits of Iesus Christ: to be revenged they vse this recrimination.

Pag. 91. A slander. The Frier saith that we doe so assure the soules in this blood, that the only remembrance of baptisme once received, is a remedy against all sinne, without need of any other matter. A slander forged in the shop of the father of Lyes: as is also the same which the fire of Helie chargeth vs withall: namely that *It is enough that Iesus Christ suffered,* and so for our

62. A slander. parts we need do nothing: and hereupon they heap vp many passages & proofes for the necessity of penance and good works: but all in vaine, considering wee holde nothing of that they accuse vs of, but do affirme that the only way to life is to obey the commandements of

God

God : It is necessary that we heare his word, and obey him : that we repent vs of our sinnes and convert vnto God: That we subdue the flesh, and quench the heate of the concupisence therof: that we suffer with Iesus Christ and for Iesus Christ, to the end we may be glorified with Iesus Christ . For albeit our paines and good workes bee no sufficient price to purchase salvation, yet are they necessary for the attaining there-to. In that we extoll the excellencie of the satisfaction of Iesus Christ, we doe it not to make vs negligent , in good workes: but to invite and stirre vs vp to loue god and to acknowledge his graces: god is not good to vs to the end we should be wicked to him. His benefits are to vs as bonds. Iesus Christ is vnto vs not only matter to hope well, but also a rule to liue well. If he haue bought vs, it is to the end we should be his, and how his by seruing the divell? The pas-call Lambe must be all eaten, for Iesus Christ cannot bee divided: wee cannot

participate in the fruit of his death if we be not made conformable to his resurrection by newnesse of life: neither can we enjoy his promises vnlesse wee keepe his commandements. And there fore saith *David*, *There is forgiuenesse with thee that thou maist be feared.* There by shewing vs that the mercy of God towards vs must be by vs accompanied with his feare. According to this Franciscans doctrin *David* should haue said *There is no full forgiuenesse with thee that thou maist be feared.* He theē that of gods mercy shall make an exemption from wel doing, or shal put off his amendmēt from day today, thinking that it is not yet time to become an honest man, wil find himselfe deceaved: for repentance is a guift of God which he e giueth not to scorners: And ordinarily such as seek to reserue to God the last part of their daies and as it were the lees and dreggs of their liues are surprised by death before they attaine thereto: as being a matter iust and equall that they should haue



haue no portion in God , who did so
vnequally divide with him.

In the meane time to heare these
men dispite of the necessitie of good
workes,you would thinke them to bee
saints or pettie gods ; and our Church
to be a harbour to all wickednesse:and a
schoole of excesse : as if sinne were a
matter lawfull among vs. Indeed to
our great griefe we confesse that wee
haue but over many bad examples a-
mong vs. We could earnestly wish that
as the high Priest disrobed himselfe at
the entring into the holy place;so that
every of vs could put of his olde sinnes
and rellicks of wickednesse at the entry
into the Church of God: but the per-
versitie of this age together with the
contagion and haunt that wee hold
with such as be yet out of the Church
doe corrupt the manners of many : yet
dare I say thus much , that among vs
you shall find more examples of chari-
tie,of sobrietie, and of diligent reading
the word of god then among our ad-

versa.

adversaries : that the pillars of the Church of Rome are more polluted then the paument of ours : that our spendthrifts are more tollerable then the sobrietie of those that reproue vs: that our vices are evē vertues in regard of the riotous excesse of the Roman Prelats. The murderers of Kings were not of our flocke. Vices and sinnes against nature haue no place among vs. Trading and Pridē haue in the Court of Rome put of the habit of vices and are now accompted for honest carriage, activitie and ordinary occupation ietting vp and downe in the cloake of discretion and wisedome. Hereof

Bern. ser. 33 super Cant. Ministri Christi sunt & servium Zanazarus: the complaints of st. Bernard, who tearineth the traine of the Antichrist. Inde is que vides quotidie Mere-tricius nitor & intestina & insanab. est plaga Ecclie.

read the complaints of Petrarch in his Epistles and sonnets. The Epigrams of *C. Serviuni Zanazarus: the complaints of st. Bernard, who tearineth the traine of the Court of Rome, the traine of the whore of Babylon and of Antichrist.* And after all this must these people with a Romish Catholike zeale, come and preach to vs the necessarie of good works

workeſ and complaine that wee open
the gate to all vice, *Felicia ſecula que vos
uoribus opponunt, habeas iam Roma pu-
orema.*

But what if we ſhall proue that the
octrine of the Church of Rome is a
octrine of Licentiousneſſe, and open-
th vnto men a large gate to eſcape at.
ow much people teeling the approch
ſ the Iubile do emboldē theſelues vnder
the assurance of plenary pardon?
that a gate of licētiousnes do they opē
to the rich, who affiue theſelus that by
living to the Church after their deaths
they may haue maſſes enough ſong for
hem and ſo abridge the paines of Pur-
atory? And doth not the custome of
uying other mens praiers make a man
egliſtent in praying for himſelfe? Yea
nd which is more, by enioining the ſin-
er for his penance to fast and pray do
they not make that a punishment which
ought to be a conſolation? Also when
they make but ſeven mortal ſinnes, cal-
ing the reſt venial and eaſie ſins, ſuch

as may be blotted out with an ~~Am~~^{Am} that
 a little holy water, do they not enter life; t
 taine the sinner in wickednes: and sow is bo
 cushions vnder his elbowes to lul him that
 the faster a sleepe in his vice? Or terrify sh
 ing the consciences with the feare of not f
 Purgatory do they not therby corrupt and i
 piety vnder the colour of establishing grace
 it? Making it not a filiall and voluntarie God
 obedience, but a servile feare? Led on spir
 not for the loue of God but for fear of the
 punishment: not for hate to the sin, but men
 for terror of the torment. The Apostle subve
 exhorteth vs by the mercies of God to agate
 consecrate and offer our selues to God idea
 yet not for fear of his justice. Propoued G
 to the sinner the loue and excellencie
 of the son of God; shewing him that
 was our sin that crucified him: that ouer
 offences are the very nailes that pinnacled
 him; what is there of greater force to
 to plant in his hart both a loue of Iesu Christ,
 and a hatred of sin, which was
 the cause of the torments of the son
 of God? Especially when he shal consider
 the

Rom.12.

that by this death himselfe shal obtaine
ife, that from a bondman of Satan, he
is bought to bee the sonne of God: also
that in beleeving in him he shal not pe-
rish, but haue life everlasting. Shal hee
not feele himselfe moved to loue God
and in acknowledgement of so great a
grace to consecrate himselfe to
God, and after the rule of his worde to
spire to the reward that God hath pit-
ched him at the end of his course? these
men therefore by their traficke doe but
subvert religion, and in the fire of Pur-
gatory, in lieu of true piety, forge an
idea and fantastical forme of the feare
of God.

15 The same fire blasteth and aba-
ceth the mercy of god, as not pardo-
ing vs at the full; sith our soules must
in a fire beare part of the punishment.
Wherefore shall we limit the mercies
of god in matters wherein hee will bee
pleased and glorified by doing vs good?

16 The iustice of God is likewise
violated therein, in that they make it to

exact two payments for one debt. The first which it receaved of Iesus Christ and was sufficient for all the punishments due to our sinnes: what therefore haue these people, that they are so willing to enter into this fire the charge of the glory of God , who could be content freely to pardon them through Iesus Christ?

Againe, every payment and satisfaction that is acceptable to God must be voluntary , and not forced: therwise he accepteth it not: But the paine of Purgatory [say our people] vnto those , that haue not sufficiently satisfied in this life, inevitable: and whether they will or no, they must of necessitie passe that way. Then is it not a payment acceptable with God. And also these men say that the poore soules patiently beare those paines , yet we hardly beleue but that they had rather presently be in Paradice, then to abide a thousand or two thousand yeare broiling in a fire.

18 Hereof ariseth another reason; namely that those soules do not satisfie God: but that god rather satisfieth him selfe in punishing them against their wills.

19 By the same doctrine also the consciences are in perpetuall torment through the apprehension of this fire: for what would not we giue to avoid a fire of an houre long? how much more if it should last a moneth? Yet what were this in regard of many hundreds and thousands of yeares: & that in a fire as hot as the fire of hell, saith our frier: where is that peace promised by Jesus Christ? or how in our death shall we haue these effects of the spirit of God dwelling in the hearts of the fau-
full, namely ioy and peace as saith *Saint Paul. Galat. 5.22.*

Ioh. 14. 27.

My aduersaries doe contradict themselves in their answers, which indeed are no answers but recriminations. The frier saith that we doe preach liberty of ^{Pag. 106:} *A laundor* conscience, without apprehension of

the iudgements of God , which is false
and slanderous. Wee preach neither li-
bertie nor licentiousnesse, but peace of
conscience to such as repent & beleue
in Iesus Christ : but to the impenitent
we denounce the iudgements of God.
Thus this frier accuseth vs of flattering
and lulling mens consciences asleepe:
But the fire of *Heli*e contrariwite accu-
seth vs of holding them in torment,bey-
cause we account all sinnes, both mor-
tall and veniall,equall. Whereto I an-
swere that albeit wee shold hold those
which they tearme veniall equall with
the mortall,yet in as much as we teach,
that both mortall and veniall are forgi-
ven by Iesus Christ, wee doe no whita-
stonish the consciences. But in truth it
is a slander of our adversaries. Wee ac-
knowledge the inequalitie of sinnes.
In some, God is more offended & grie-
ved then in other some: yea even amog
the sinnes that they call mortall, some
are more hainous then other some. To
overskip a leafe or two at mattins,

A Slaunger

or

or vnder color of shrift to talke of loue
are smaller sins the to slay his own king.
Sacrilege is more hainous then simple
theft: Incest then whoredome: only we
smile at their folly in distinguishing sins
into veniall and mortall, because this
word veniall signifieth pardonable. And
we knowe that the sinnes which they
cal mortall, as murder and whoredome
doe growe pardonable in such as doe
convert and truly repent, as in *David*
who was defiled in both these sinnes.
But in the impenitent these sinnes are
indeed mortall and punished with eter-
nall death. And so through Impenitē-
cy that sinne which is veniall and par-
donable in one, is mortall in another.
The parts therefore of this distinction
doe iustle and encroch each vpon o-
ther: besides I will say thus much more,
that it is rashnesse in our adversaries to
define that there bee but seuen mortall
sinnes: & that all other sinnes be pardo-
nable: for it is the office of the iudge,
not of the offender to determine what

paine each sinne deserueth, for in the
sight of God we be all guiltie.

20 Purgatory likewise bringeth
with it many inconveniences: for in
that it teacheth that the fasts,offerings,
and almes deeds of the living doe serue
to bring loules out of Purgatory, the
same maketh many to bee more neglig-
ent,& to relie vpon their friends that
suruiue. Daily examples we haue many
of people that buy Masses, & hire men
to pray for their soules, whiles in the
meane time they take license to prac-
tise all excesse, dissolution and rapine.

Pag. 74.
The auctor
of the fire
of Helie de
nieth that
Jesus Christ
hath fully
satisfied.
All Doctor Du Valles answer stil resteth
in recriminations. He saith that we are
they that make men carelesse, in that we
teach that Jesus Christ hath fully satisfied,
and that on our behalfe there is nothing to
satisfie. Hereto I haue before fully an-
swered and at large. Yea I doe protest
that we hold no such beliefe. Hee far-
ther saith that the prayers made for
such as are in Purgatory make not men
more carelesse, then the same which in
this

this world one maketh for another: whereto we say that it is true, that the prayers of the living, one for another make the sinner to be more negligent, when these prayers are taken for payments, redemptions, and satisfactions. Herevpon the Auctor of the fire of *Helie* to shaddow his purposes, in liew of speaking of fasts & offerings, speaketh only of prayers, which peradventure he would haue beene ashamed to reckon among the redemptions and payments for other mens offences & sins.

21 By this gate also came in the trafficke, and the exchange was opened in the Church. The rich do build obits and anniversaries for their soules: for them are the privat Masses song: the poore must be content with the gene-
rall praiers, wherein the rich also haue their shares. At the Churches shal ring with peales, praiers and diriges after the decease of a man that hath been extraordinary liberall and bountifull to the Clergiē: but for one that hath giue-

nothing ye shal never heare so much as one Massie : neither will the orders of begging Friers pressē to a poore mans house. By these means haue the church of Rome heaped togither so much goods that one only hospital (entituled of the Spirit in Rome) may in rents dispende foure thousande crownes a day. His holynesse keies are of gold: a mettall that openeth both heavē & Purgatory: for this good prelate and his factors & followers are better studyed in the golden number, then in the dominicall letter, which is the holy scripture. Should a poore beggerly soule participate in those graces which his holiness hath reserved for the greatest Lords? It were a goodly sight to see some porter or pointmaker or some such base fellow follicite in the Court of Rome for to purchase buls of delivery of the soule of some poore kinsman of his out of Purgatory, and indeed the booke of rates in the Popes chancery hath sundry clauses of this nature: *Sed hoc tatum*

*pro qualificatis, & iste gratia non conce-
duntur pauperibus.* By this reckoning
Jesus Christ was deceived when he said
*Blessed are the poore considering that the
rich haue such goodly priviledges & by
the do so soon enter into Paradice.* This
traficke also doth appeare in this, that
the Church of Röedoth hold that chil-
dren dying soone after Baptisme do go
straight into Paradice, which notwith-
standing, the Priests do not forbear to
take money for their Masses for such
children: also in that the Cleargie pay
least for the souls of their friends, there
by acknowledgeng the slightnes of their
marchandize. The Doctor Du Vall con-
fesseth there is abuse: so daintly doth
he speake of so horrible and publike ab-
omination. The Frier knowing that
this traficke, the more it is stirred the
more it stincketh, saith nothing at all
of it.

23 The same error maketh God
more favourable to those that shal live
in the day of Judgment then to others,
for

Printed at
Paris by
Toussaint
Denis in
S. James
street at
at the sign
of the
Crosse.
1520. with
priviledge
of the
court.

Page 76.

for they shall not come in Purgatorie at all : to the Carmelite Friers then to the Franciscans : for they pretend a priuiledge to abide there but vnto the next saterday after their deathes : to those that haue meanes and friendes to procure them Masses , then to others. For why should a poore man giue sixe pence to be named in the memento of the Masse , if hee did not hope of some good that he shoulde haue lost if he had not beene ther ein named? Yet had hee not bin named if he had given nothing; for with thē *No peny no paternoster*. Let vs also cōsider that by this doctrin such as die immediately after they haue ended their Iubile go straight to Paradice and are exempt from Purgatory : but that man, peradventure not so vicious, neither oppressed with so many sinnes, yet dieth before the yeare of Iubile, goeth into Purgatory and is deprived of so great a benefite:likewise that he that is wel horsed and dwelleth not far from the place where these pardons are to be

he had; doth much more easily obtaine pardon for his sinnes then he who dweling three hundred leagues of, hath never a horse. The same abuse also tyeth the mercy of God to one certain place, as that al sinnes are remitted at the Frā-ciscans, but not at the Carmelites, or Iacobins. Yea so far doth some pardon stretch that hee that in the Covent of the Franciscans shall say the praiers in the bull ordained, obtaineth plenary pardon for al his sinnes: but though he lay ten times more praiers in an other couent, yea and that with much greater devotio, yet shal he (al this notwithstanding) obtaine thereby no remission of sinnes. For like a foole he went to seeke remission of his sinnes in places that the Pope had not appointed.

Herevpon the auctor of the fire of Helie taketh vs at the first rebound and saith, You say not well, for mercy hath regard to the offence and eternall punishment, but justice hath regard only to the temporall. Wel spoken of this doctor. What hath

Page 71.

hath not Gods iustice regard likewise to eternall paine? And doth he not also shew his mercy in remitting the temporall? The same doctor doth also wonder that in all these things I can finde any inconveniencie. And wil eth vs here vpon in profound silence to adore the impenetrable Iudgements of the Lord. But I doe more marvaile that with me he doth not mar vaile that at our hāds he should require adoration with silence: where hee should rather come with lamentation and sorrow, yea even with execration. What? shall God entreat the wicked with more gentlenes? And shall my horse or my mony except me out of a burning fire of many hundred yeares continuance? Shall God shew favour to a soule, not after the stedfast faith or burning charitie thereof, but according to the time when it shall depart, whether in the yeare 1599 or in the yeare 1601? And yet we must with silēce adore that which crieth for vengeance before God, and whiich testifi-

stifieth how farre covetise hath encroched vpon religion? Shall Romish pollutions be given vs for rellickes? blasphemies for oracles, and the same compared with the mysteries of God election and healthsome vocation? Indeed if of two wicked ones God will pardon the worst, no man can accuse him, yet surely he will not pardon any such before he giue him repentance and grace to become an honest man: But to say that of two elect and children of God he will in a tedious and hot horrible fire roast him that hath beene the most vertuous, and bring the worst strait into Paradice because hee had money or a horse to carry him to the *Inbile*, or for that he died foone after the *Inbile*, it is as much as to spit God in the face, & to paint out prophane toies in his temple for God will iudge every man according to his workes: not according to his wealth, his horse, or his aboade.

Now, as one absurditie once set downe, a thousand will ensue: so the whole

Pag. 76.

Mat. 6.6.

whole discourse of the doctor vpō this place is even a web of blasphemies. For soone after he saith, *The mercy of God is in al places to be found, but not alike; for in the Temple God giueth better eare to our prayers then elsewhere.* Is it for that God is neerer to the Temple: or because in those places God hath his hearing better? How then doth Iesus Christ counsell vs to enter into our closets to pray, if God doth better heare our prayers in a Temple then in a closet? Yet put the case it were so, still the inconvenience that we haue propoūded doth remain. For why should God pardon sinnes in one Temple rather then in another? When throughout the world there was but one Temple where the true God was served, it was no marvail that the faithfull were bound to goe to it: but in the Gospell where doe wee finde that ever God subiected vs to goe to seeke remission of sinnes in a Temple farre of, and to leau those Churches that bee at hand? Who seeth not that this

this is done for gaine? because the sum
disperced in many places, and passing
through many hands, would insensibly
vanish and weare away , and so could
not serue thole purposes which the
Pope and his Prelats had before set
downe. In all the premisses it appeareth
that the Doctor doth but mocke, and
beleeueth nothing of all that hee hath
said: neither is this the first tract wherin
he discovereth himselfe : for whereas
Beda, Dionise the Charterhoule Monk,
Bellarmino and with them Cayer & the
fire of Helie do place a floured & sweet
field at the end of Purgatory. I asked
him how these flowers grewe vnder
earth without sun or raine, this venerable
Doctor answered that in me it was
meere dolthnesse to aske such a que-
stion: for, saith he, these flowers are not
really vnder the earth , but the Lord by
an Analogie instructeth vs of things in
the other world. Let vs beare with his
rusticall Philosophy : this licence to
call Purgatory the other world, which

Pag. 60.

neverthelesse hee placeth vnder eanh, sometime in Bathes: sometime in Rivers: sometime in Ice, & sometime vnder the leaues of trees. But who can endure that the dreames of a few Monks should bee tearmed the word of God? Either that when they tell vs these fables it is God that instructeth vs? All this the frier passeth over without any answer, but merely excuseth him selfe, saying, that he will speake more thereof the next Lent in his lenten sermons. The like answere hee might haue made to the whole booke, & never troubled the Iesuits of Tournon for their helpe.

23. Finally, admit Purgatory should breed none of these mischiefes, yet surely it cannot bring any good: for what benefit can grow of being tormented in the fire? To say, it purgeth our sinnes that matter is already answered, & convicted not only of impietie but of contradiction and impossibilitie: for them selues doe also say, that the sinnes bee not purged, but the paines: And S. John

telleth

telleth vs that the blood of Iesus Christ doth purge vs from all sinne. And the punishment or torment for a sinne is no purgation from that sinne: nether were the whip or gibbet ever tearmed a purgation.

24 To the same purpose. It see-
meth that all punishment is either for
satisfaction and his revenge that puni-
sheth or causeth to bee punished: or
else for the correction and punish-
ment of him that is punished: either
else for an example to others: But
the fire of Purgatory yeldeth no satis-
faction or revenge to God: consid-
ering that hee hath already taken sa-
tisfaction and revenge for our sinnes
in the deagh of his sonne Iesus Christ:
neither for the amendment or correcti-
on of the soules that are in this fire, for
they are already iust and without sinnes
neither for any example to the living:
for no man seeth any thing: neither to
make vs the more honest, by holding vs
in feare: for God desireth not to be fer-

*Aul. Gel. lib.
6. cap. 14.
Clem. Alex-
and. lib. 4.
fumatum
versus finem*

ved for feare of punishment , but in
loue and voluntary obedience : besides
if it were a matter that stood vpō feare,
hell were sufficient to terrifie vs.

Pag 80.

Pag. 109.

The fire of *Helie* & the frier impute
to mee that I should say that I beleue
not Purgatory because I see nothing:
but where said I so ? but I say Ibeleeue
none, because I so find it in the word of
God:and therefore the Monkes ampli-
fications to this purpose are cold and
grounded vpon a slander. *Bellarmino* &
with him my adversaries doe imagine
that they haue found a commoditie in
Purgatory:for[say they]It is profitable
to the glory of God that the secunda-
ry causes should worke: that is to say,
that our soules should contribute so-
what towards the purchasig of salva-
tion : God then belike honoureth his
creatures in making them to be tormented :
sith that to bee tormented is the
way to contribute towardes the pur-
chase of salvation . They then that doe
longest abide in torments do cōtribute
most

most: and God sheweth more favor to them then to those whom hee tormenteth lesse , or whom by the Popes Indulgences hee fetcheth soonest out of the fire . As for this principle , it is a point in natural Philosophy, but not alwaies true in Divinity; wherein it were better to receiue supernaturall graces from God then to put forth our forces and so to worke naturally . Howbeit let vs accept of this principle, least our people shoulde overlabour them selues to defend it : for as wel it maketh against Purgatory: It were better [say they] that the soules should do: but in Purgatorie they suffer : they are miserably roasted certaine hundreds of yeares : Admit that to roast were to do, yet were it better to doe in heaven and so to haue the action of Angels : As for the Contribution that we shal bring to the attaining of salvation, the holy scripture prescribeth vs other meanes to attaine thereto . It willeth vs to beleue in Iesus Christ : to carry his Crosse : leaving

al worldly cogitations, to tend to the aime of supernat ural vocation, and to make perfect our salvation with trem bling and with feare. Thus is therea meanes to labour for our salvation, yet such as our labour shal not be accoun ted a payment or satisfaction, neither our soules be roasted in a fire.

Now albeit I haue spokē and incul cated these things the more expressly to cut off scandalers, and that I haue said & do yet say that the faithful ought to con tribute and to bring whatsoever their care & labor toward the work of their salvation, yet is bad dealing so turned into nature with our frier minor that he dare sclander & impute to me a con trary speech to that which indeed I spake. That for our parts we ought to con tribute nothing, and that the holy scripture teacheth vs to go to Iesus Christ, &c. And withall he exclaimeth saying, why do you thus abuse the people? A prodigious shā lesnes. Thus is the cause of Jesus Christ handled as some oration over a box of triakle

Slander.

trikle, or a game at gobelets.

The auctor of the fire of Helie doth likewise wrest my words : *He maketh as he were abashed* [saith he] because wee saie that the soules in Purgatory doe satisfie by their paines : because they doe not, but only they suffer. But I never spake it,

25 Upon this fire already quenched, we poore, as a surplussage, this aspersione taken out of a booke indeed Apocrifhal, yet such a one as our aduersaries do hold for Canonical. Thus speaketh the booke of Wisdome cap. 3. v. i. of the soules of the faithful, *The soules of the righteous are in the hands of God, & no torment shall touch them : then shall they not go into Purgatory,*

He addeth, At their departure they enter into peace & then nocht into a fire. *He addeth,*

At their departure they enter into peace & then nocht into a fire. *He addeth,*

At their departure they enter into peace & then nocht into a fire. *He addeth,*

CHAP. 4

CHAP. 4

CAP. 4. Against mans satisfactions

in generall.

Purgatory thus razed, which is the sorest and most scorching satisfaction, let vs go forward and searching even to the roote, covering in generall all the satisfactory paines that our adversaries do impose vpon the sinner. And now that we are come to the word *satisfie* you are to understand that there are two sorts of satisfying: the one for debt, the other for offence. Debt wee satisfy by paying: offence by confessing the fault and craving pardon: this in true speech is to make satisfactio. Now in this questiō we deale with the means how to satisfy God for our offences which is, not by paying or redemption, but

Expositio
of the word
Satisfie,

but by humbling of our selues, with amendment and asking forgiuencesse. As therefore we doe admit this kind of satisfaction, which signifieth the confessing of our faults, and humiliation before God, so on the other side we reject such satisfactions as are holden for getdemptions and payments to Gods iustice.

Pag 80.

The Monke beareth himselfe after his ordinary manner in a ridiculous insolent ignorance. These be his wordes. In this place I coniure the reader without passion to consider the graffesse of the minister: for having brought him into such scarment that he could not unsay himselfe, he bath brought him of the most notable carill in the world: namely that where the ancients doe use this word Satisfie, they use it in this significacion to haue faulted ⁱⁿ who would say Colimatum: yea he bath A slander presumed to set this doctrine in writing these last wordes he addeth that himself might giue vent to the flunder: for throughout my writing is there any mention

mention that *Satisfie* should signifie to haue done amisse? But I say that to *satisfie* signifieth to confess to haue don amisse and to aske forgiuenesse. Now let vs see whether his coniuratiōs without holy water be not frivoles, and how hee discovereth my grossenesse, what *Calepine* saith he, did ever deliue such an interpretation? Hee vnderhand confesseth that he is well seene in *Calepine*: but we need no *Calepine* in words that little boies are skilfull enough in. *Suetonius* in *Iulius Cesar*, cap. 73. *Valerii Catullum*, à quo sibi vesiculis de Mamurra perpetua stigmata imposita non dissimulaverat, satisfacientem eadem die admisitio-ne. And in *Tiberius*, cap. 27. *Consularem* satisfacientem sibi, ac per genua orare co-nantem, ita suffugit ut caderet supinu. And in *Claudius*, cap. 38. *Officiis* gravi-ter correptis, eaq. cum in vldia, ut in or-dinem se coactum scriberet, repente tam non satisfacientis modo veniam dedit. And read *Torrentius* vpon the first passage, where he saith, Solebant qui verbis ali-

quem

quem leserant, iurare nolle se ea dicta
esse, atq; ita satisfacere. This is the
sense of the worde in *Martial. lib. 12.*
Epigram. 79. In Plautus Amphitruo Ale-

Nil in te scri-
pse Bitbinice
credere non
vis: & iurare
iuste Malo sa-
tisfacere.

mēna iniuried by her husband , saith
thus, Aut satisfaciat mihi atq; adiuret in-
sider se nolle esse dicta que in me insontem
*protulit. Tertullian in his booke de pœn-
tentia saith, Satisfactio confessione dispo-*
*nitur. And that which hee calleth Confession
faction in the same booke he calleth Ex-*
omologesis; Gehennam exomologesis extin-
*guit. But peradventure our Monke wil
thinke thise latin auctors to bee tain-*
*ed with heresie, or to be incompetent
judges & of smal skil in his latin tōgue
which now we must learne out of Scot,
Holeot, Britot, or the rule of S. Frances
where it is elegantly said, Fratres possunt
vestimenta repeciare de faccis & alijs pe-
cijs cum benedictione Dei. It is now ther-
fore meere simplicity in our younger
schollers to offer to speake latin in the
presence of the Franciscans : for that
which is said in the tenth chapter of the
same*

same rule That friers unlearned, my
not care to learne : is spokē for that time
when ignorance was meritory. But be-
cause these witnesses be but of small au-
tority , let vs here Bellarmine in his
fourth booke *De pænitentia cap. 16.* vpō
these words of S. Ambrose : *lachrima*

Ambros. No- Petri lego', satisfactionem non lego, saith
mine satisfa- that S. Ambrose by this word satisfaction
ctionis excu- meaneth excuse or defēce: no paynēt or
sationem sive redemption then, as our frier woulde
defensionem haue it , who to mainetaine his speech
apertissime produceth such passages of the Scrip-
designavit. ture as make against him , wherein to
satisfie signifieth not to pay or redeem.
He saith, that Pilat meaning to satisfie the
Jewes delivered Barrabas & S. Paul defend-
ing himselfe before his Judge Felix
saith that he will satisfie for himselfe, in
Greeke it is ἀπολογοῦμαι I defend myself.
Yet in al this haue we no speech of pa-
yment or redemption. What is now be-
come of our Coniurations, and the de-
monstrations of my grossenesse? Learn
brother Minor and thanke me.

Now

Now let vs wrastle with these humane satisfactions taken for redemptions & payments to the Iustice of God for the payments due to our sins: here-to serveth al that hath bee[n]e spoken against the satisfaction of Purgatory & for the sufficiency of the only satisfaction of Iesu Christ: now let vs there-to adioine the reasons.

2 By the holy scripture we learne that Salvation is a gift, yea a free gift: we do not then buy it, neither doe wee

Rom. 6. 23.
Luk. 12. 32.
Ephel 2. 8.
Pag. 102.

pay any price for it in part or in whole.

Du Val answereth not: The frier saith that the two first passages are false, and that there is not such a worde, let vs therefore looke vpon the passages at large. In the 6. to the Rom. v. 23. S Paule saith, *the gift of God is eternal life through Iesu Christ.* In the 12. of S. Luke, v. 32. Ie-
sus Christ saith. *Feare not little flock, for it
is your fathers pleasure to giue you the
kingdome.* Am I a falsifier, or hee a slan-
derer? You see it is: his hope was that
the reader woulde never haue searched

out

out the places : for their prohibition
 that none shall read the holy scripture
 emboldeneth him in this liberty : yet
 doth it not serue his turne : for having
 so falsely accused me of falsehood in the
 next line himselfe committeth a nota-
 ble falsehood, corrupting this excellent
 passage of S.Paul to the Epbes. cap.2. *For
 by grace are yee saved through faith, and
 that not of your selues, It is the gift of God.*
 Then NOT BY WORKES, least any man
 should boast him selfe : But this Frier to
 breake the force of this passage, and to
 entagle it, maketh the Apostle to speak
 thus. *The salvation wrought by our Lord,
 proceeded of the only grace of God, & of his
 mercy and loue.* He perverteth the sense
 and taketh away the words of most im-
 portance, *that it is not by workes that we
 are saved, but by the gift of God.* Where
 is truth and plaine dealing become? Where
 is conscience? O God how long
 shal thy advesaries tread thy holy word
 vnder foot?

3. Against this so wholesome do-
 string

ctrine, which appeaseth our cōsciēces
and giueth to God the glory of our re-
demption our adversaries doe obiect
the Counsell that Daniell gaue to Na-
buchidnezar. Redeeme thy sinnes by alms.

1. But this redemption was not toward
God, but toward men whome hee had
robbed , and was therefore to recom-
pence them by liberalitie. 2. Againe
here the question concerneth satisfa-
tory paines, in which ranck Almes hath
no place , albeit it is a worke comman-
ded to all , and an ex ercise pleasing to
the faithfull. Never will any man exer-
cise charitie as he ought, so long as hee
thinke it a punishment or satisfactorie
paine. Is that helpe where one mem-
ber helpeth another , as the hand doth
the foot , a paine? *We all are members*
of one selfe bodie saint Paul.
3. Which is more , our adversaries
will haue our satisfactions to serue
to redeeme from the iustice of God
not the sinnes , but the punishment
for the sinnes. Now here it is , *Redeeme*

thy

thy sinnes. Here therefore haue we need
of a glosse after the Romish manner,
that sinne here signifieth the punishment
of sinne as who shoulde call Theft the
whip. Murder, the gallows . For euerie
absurdity is good with these men, pro-
vided that yee beleue a Purgatory. 4.
The principall point is this, that this
king *Nabuchadnezar* beeing a heathen
needed no satisfactions , which they
say, serue but to redeem temporal paine,
and that after baptisme, or after Circum-
cision. but this king was never circum-
cised, & being out of the Church, ne-
ded not these meanes to avoide eternal
paine. The frier produceth yet other
passages, as in the *Proverbs*, cap. 5. v. 24.
Almes purgeth sinne : but this place is
false & the wholverse left out of the
brew: yea even the Romaine translatio
it hath no speech of Almes. 2. To what
purpose speake we of purgation where
the question is of redemption. 3. Final-
ly we confess that amendment of life
purgeth sinne, so farre forth as by this
meanes

meanes the sinner becommeth cleane,
as cleanlynes purgeth the body, succeding
after foulnesse, as they say in the
schooles *non efficienter*, but *formatrice*.
But where the question concerneth
such a purging of sinnes as by vertue
thereof we shall appeare cleane and in-
nocent in the day of iudgement there
the holy Scripture saith that *The blood*^{i. Joh. 1. 9.}
of Iesus Christ purgeth vs from all our sins.
Hee also citeth the 16. of the Proverbs.
Almes redeemeth iniquitie: whereto I
haue already answered vpon the place
of Daniel: besides the passage is falsely
set downe, for according to the He-
brew it is thus, *There shal bee propitiations*^{prov. 16. 6.}
for iniquitie by gratuitie and trath. Yea
even in the Romane translation there is
no speech of almes. That which hee ad-
deth out of the 12. of Toby, *That almes*,
maketh vs to finde eternall life, is not in
the grecke originals: neither is it to the
purpose; for we do confess that almes
and all other good workes are the way
to salvation, and consequently to make
clerk

vs finde salvation: but here our question concerneth the price of our redemption from the paine due to our sinnes which also may bee an answer to that which he hath alleaged out of the 4 of Tobie: *Almes deliuereſt from death, and ſuffereth vs not to come into darkeneſſe.* For ſo it is in the grecke. Surely no man doth deny but that good works be the way to salvation, and in applying our ſelues to them, we withdraw our ſelues from perdition. Let vs goe on, and ſuſh the old ſerpent, though cut asunder knitteth himſelfe againe, let vs not ceaſe mangling of him with the word of god and ſword of the Gospell.

4. God commanding vs to pray that he would forgiue our offences, as wee forgiue them that haue offended vs, doth thereby ſhewe that wee muſt looke for like forgiuenesse from him as we doe giue to our neighbours, that is, without revenging or exacting ſatisfaction paines.

5. But what if I ſhould proue to theſe

these advocates of mans satisfactions,
that man by satisfactory paines cannot
satisfie God for paines due to the least
sinne? For if slandering of our neighbor
or calling of our brother fool, be in the
Church of Rome veniall sinnes , & yet
S.Paul saith in the first to the *Corinthians*
the 6. that backbiters shall not inher-
it the kingdome of God: & Iesus Christ
saith that hee that calleth his brother
fool, is punishable in hel fire, when shal
we haue satisfied for the paine due to
such a sinne, which many times evē the
best doe incurre? Or when shal we haue
endured paines satisfactory for hel fire,
or for a sinne that deserveth deprivati-
on from eternall life? To the ende also
that our adversaries should not make
cursing a mortall sinne by their glosses
and consequences , their owne decree
distinct. 25. maketh a long list of veniall
sinnes, among which cursing hath his
place saying: *Si cum omni facilitate vel*
temeritate maledicimus , quoniam scriptio
est, nec Maledici posse debunt regnum Dei.

By the iudgement therefore of their own Canōs cursing is of two natures: The one that it is veniall: the other, that it is excluded out of the kingdome of heauen, and consequently deserveth eternall death. Whereas our frier doth conjecture & granteth that the calling of a mans brother foole, draweth with it the sinne of wrath consummate, hee shall hold vs excused although we admit not his conjectures for rules: besids I will returne him to *Cayer*, who will haue *Gehenna* here to signifie Purgatory, not hel, as the Frier would haue it.

Caier. p. 20

Ioh. 8. 11.

6 Our Saviour Christ said to the woman taken in adultery, *Go and sinne no more*. Dismissing her hee did not impose vpon her any satisfactory paines, no more then *S. Paul* when hee pardoned the incestuous man. That which particularly maketh against Purgatory is this: That if neither Iesus Christ, nor *S. Paul* imposed any satisfactory paines vpon the sinners, even when in apparence they might haue beeene profita-



ble for amendment, howe much less
will God impose satisfactory paines vp
on his children in a burning fire ,when
there is no farther place for amēdmēt?
Here doth our Monk come forth with
such an answer as hitteth himselfe and
his fellowes on the knuckles , saying.
*The griefe may ly so heauie on the sinner,
that it may satisfie for the whole obligation
of the paine.* For besides that hee doth
thus conjecture of the womās cogita-
tion, he also evidently accuseth the Popes
and Priests of manifest iniustice & rash-
nesse, in that they impose satisfactory
paines vpon the sinner that protesteth
sorrow and repentance. For what know
they whether the sinner bee so oppres-
sed with sorrow as that heauiness may
sue for satisfaction? Or what knowe
they whether she hath sufficiently fatis-
fied, *sith they wot not how grievous*
her sorrow was?

¶ 7 Againe who hath given the Pope
or his Priests authority to impose corporal or pecuniary punishments vpon

saints? Let them shew vs any commandement from God or his Apostles. The Primitiue Church indeed reproved sin, by excluding men for a time from the communion of the faithful, and that after the example of S. *Paulo*, who for a time cut off the incestuous person from the Church of Corinth: but after absolution to impose Corporal or pecuniary punishment: or to enioine men to pilgrimages or scourgings we find no example. The old Testament doth indeed furnish vs of some examples of such as haue fasted and wept for their sins, because weeping proceedeth from sorrow and fasting is a helpe to devotion and freedome of minde: but as I said, after forgiuentes to impose punishments vpon the sinner whereby to redeme the paines of Purgatory and so to satisfie the Justice of God I finde no example.

¶ And it seemeth that these our masters haue compounded with God, & that they are assured that god wil be

con-

content with any summe of mony, or any pilgrimage, and so wil bee appeased toward the sinner. But if this seem hard to be beleaved ; how can mens consciences be at quiet? How shal they be assured that God will be cōtent with such satisfactions imposed by the Priest? Whosoever undertaketh to pay his debts must first inquire what he oweth, as also consider of the valew of coines that he giveth to his creditor : but the sinner knoweth not howe much temporal paine he oweth to God, neither the value of every of his satisfactions. How shal he then know when he hath sufficiently satisfied? What knoweth he how neere every fast bringeth him to Paradice? every pilgrimage: every scour ging: and indeed we see how these consciences whom they haue captivated are in perpetual disquiet, and so haue recourse to the satisfactions of others to buy Masses for after their decease, & to depart hence in marveilous seate & anguish. A iust punishment for choosing

for the foundation of their hope other
props and stayes then the only satis-
faction of Iesus Christ.

9. Againe in as much as some con-
demned to corporal penances, can ex-
change them into pecuniary, how shall
we be assured that God, in lieu of cor-
poral punishments, will be content with
Penitent. Ro.
Tit. 9. c. 29. money. The Romane penitentiall re-
leth vs that *A rich man may redeme one*
fasting day for two shillings, but an ex-
treme poore man must give at the least four
pence. Thus may the poore man when
he hath paid his money fast for more.

10. If in absolution they pretend
to loosen the sinner, how doe they in
loosing his bonds entangle him farther,
and by pardoning him, condemne him
to greater paines?

11. I would farther demand who-
ther the satisfactions that they impose
be good works or no. If they bee not
good why do they enioine them? If they
bee good why doeth the Pope releaste
them, and by his Indulgences dispense
with them? Can we without horrour

read

read that which Bellarmine hath writte
in his booke *De pænitentia*. That Indul-
gences do dispense with obedience to
this comandement in the third of Mat-
thew. Bring forth fruits worthy repenta-
nce: for sith they will needes haue it so that
this saying, Bring forth fruits worthy re-
pentance, to signifie to chastise a mans
owne selfe, and the Pope doth dispense
with this chastisement, it plainly appea-
reth that the Pope dispensemeth with
Gods Commandements.

12 And here I beseech you consideratly to way howe farre superstition
hath encroached vpon the auctority of
the Gol spel. Our enemis do make a ce-
remony and a sacrament of Penance,
which indeed is of it selfe a vertue. Be-
ing demaunded whether Penance were
a sacrament before the comming *conf. Trid.*
of Christ, they say no: Even the pre- *Seff. 4. c. 1.*
lates, assembled in the Councell of
Trent doe acknowledge that the pen-
nace which Iesus Christ before his pas-
sion and resurrection and John the Bap-
tist preached, was no sacrament: for they
will

Bellar. de Pe
nit. l. 4. c. 13.
Indulg. faci-
unt ut pro iis
paenit que no
bis per Indulg
condonantur
non teneantur.

mur preccps
to illa de faci
endus dignus
penitentiae
fructibus.

Bellar. de pe
nit. l. 1. c. 4.

wil haue it to be made a sacramēt since
the resolution of Jesus Christ, and that
without any other prooffe, then their
owne authority: for they wil be bele-
ved vpon their owne words: But wee
haue one passage in the Revelation,
written since the ascention of Jesus
Christ that expōideth vnto vs the sig-
nification of *Agere pānitentiam*, to doe
penance, or to repent. In the second of
the Revelation God complaining of the
Ephesians, who were fallen from their
first loue, commandeth them to Repent
and to do their first works, therby shew-
ing that Repentance consisteth in a
mendment of life. At the least this
much we haue gathered of their owne
confessions, that the penance or repen-
tance practised in the Church of Rome
is not the stōne that Jesus Christ and S.
John Baptist did preach: for they indeed,
when sinners came to them, imposed
no satisfactory paines. Note likewise
that the same which when Jesus Christ
preached it, was a vertue is nowe be-
come

come a Ceremony; and from a changing of the soule is come to be an Exercise of the body: and now set down for the redemption of our soules, as before we heard in *Bellarmino*, that men are Redeemers of themselves. Neither may we omit that this their sacrament of penance serveth but for the sins committed after Baptisme: whereof it followeth that if an old Pagan should convert to the faith he should be received without penance or repentance.

¶ 13 There is yet more. For as it were Ridiculous to sowe a piece of frieze vpon a fatten garment, so is it a matter that can hardly agree to joine our satisfactions, (our fasts, our scourgings, a haire cloath, a corde, a friers coule, a roasting of soules with the passion of the onyl son of God,) to make vp the total of the redemptiō of our souls and of satisfaction vnto God.

¶ 14 In this matter our adversaries do still retire to their withered and olde beaten principle: that is, that God after

he

he hath pardoned the sin required satisfaction to his iustice by the punishment of the sinne. We haue already shewed that to forgive a sinne, and the to exact satisfactorie punishment for the same are things incompatible. That God never required any such satisfaction of the theefe, neither Iesus Christ of the woman taken in adultery: neither *S. Paule* of the Incestuous person after he had forgiven him. That Iesus Christ hath satisfied for all the paines due to our sinnes. That the iustice of God accepteth no payment but such as shall be most exact and to the prooef of his righteousness. But there is no satisfaction sufficient to undergoe that examen, but only the satisfaction of the sonnes of God, by *Ieremy* called *The eternall, one righteousness*. And therefore that our travailles and afflictions are profitable to exercise, prove, amend, and humble vs; but not to redeeme vs, nor to satisfie Gods Justice, which is already suffie satisfied by Iesus Christ, and which requireth

quireth not two paymentes for one debt.

15 Yea which is more, them selues do acknowledge that in baptisme God forgiveth both the fault and the punishment Bellar. de pe
nit. I. 4. c. 10. and requireth not of the sinner any satisfactory paine : It is not therfore repugnant to the justice of God to forgive without our satisfactions.

16 But in as much as this is one of the greatest abuses in popery *That God by Baptisme doth pardon both the fault & the punishment of sinnes committed before Baptisme:* yet that wee must satisfie and pay the Justice of God for the sins committed after Baptisme , It is necessary we should a little crush out this impostume. 1. First who authorized them in matter of remission of sins and redemp<sup>cōnc. Trid.
stff. 24. c. 8.</sup> tion to invent new articles of faith without warrant of the holy scriptures? If a heathē þmuderer or incestuous person shoulde hypocritically cause himself to be baptized, shall this baptisme blot out all his former sinnes, or shal his hy-

Tertul. de penit. cap. 6. Tertullian indeed in his booke *de Paenitentia* saith that it cannot be: yet doth Spaine furnish vs of many examples thereof, where the *Mahometan Maranthes* do cause themselues dissemblingly to be baptized. 2. Againe let vs represent to our selues a heathen man, a murderer, a sacrilegious person, &c. One who sinneth not of ignorance, or of feare, but of meere malice, and at the last in his old age repenteth, frameth himselfe to Christianity and receiveth baptisme: which as our adversaries do say is of such vertue, that God doth simply and without satisfaction forgiue him all his sins committed before his baptisme: but for the sins that he shall afterward commit, albeit final and of infirmity yet god requireth that he bear the punishment as well here as in Purgatory. Doth it stande with the justice of god simply and without satisfaction to pardon the greater sinnes committed of malice at one time: and at another

ther time to impose fiery torments for much lesser offences committed ignorantly or of infirmitie? Moreover, when by baptisme we haue put on Christ, as saith S. Paule. Galat. 3. 27. haue wee put him on only for that time, or for all the daies of our life? Or is the benefite of Christ's death of lesse effect after baptisme then in baptisme? 4. Wherēin I pray you consisteth the vertue of baptisme but in this, that thereby wee are made partakers in the merits of the death of Iesus Christ, being by baptisme buried with him in his death? Alſo if in the holy supper, and in the gospell ap- Rom. 6. prehēded by faith we be also partakers, why ſhould we not feel the like effects? 5. I would aske againe what the reaſon is that ſith in their Masses is applied (as they ſay) the benefit of Iesus Christ, why their Masse ſhould bee of lesse efficacy then baptisme? or wherēfore it cannot exempt a ſinner from ſatisfactory pu- nishment? Also for what cauſe, they ſo highly extolling the excellency of their Masse,

Masse, do in this point so clip her wings
and trusse her vp so short? Yea and why
they stand in neede of so many Masses
to fetch one soule out of Purgatory, co-
sidering that if their Masses doe apply
to that soule the benefit of Iesus Christ
they cannot apply it otherwise then it
is, namely hauing an infinit power and
consequently able to deliuere that soule
at the first dash. but the mischiefe is that
if this should bee performed by one
Masse only, then should the profits of
the Clergie bee mightily diminished.
Now albeit all these things be as cleare
as the day, yet are we in small hope that
those men can take any relish in them
that are fed & maintained by the abase-
ment of the benefit of the death of Ie-
sus Christ. For the documents of gods
word can never pierce into the vnder-
standing vntill the true zeale of god be
first entred into the heart. Avarice, I-
dlenesse, and Incrdulitie do harden the
minds, exasperate the stomacks, and as-
tude, barbarous, & vngratefull porters
all hinder

hinder the entry and from our mindes stop vp all the waies to the doctrine of the Sa-
the gospell. Now if there be any thing that vpholdeth the tyranny , that foste-
reth the vices, or that nourisheth the idlenesse of the Clergie, it is this newe
sacrament of pennance , which is as it were the *Palladium of Babylon*. First by
their auricular confessio (a member of
this sacrament) they search into the se-
crets of houses , and make themselves
terrible to thole whoe after they haue
revealed to them their filthines & faults
cannot behold them without feare and
shame. By this they purchase great li-
berty with Princes & Princesses, whose
most secret affaires they doe by shrift
discover. By this such as make any pro-
iects of Civill warres doe find the par-
ticular affections of the people, and un-
derstand of whom and how many they
may make account , hating the Priests
trustie to them and feede for that pur-
pose. By this doe the Priests make way
to their covetous desires for hauing by

O shrift

shrift discovered such as bee of a good temper , they can soone knowe where to find but easie resistance. In this shrift they also sport themselves with strange questions , for they never aske the sinner whether hee loue God withall his heart:whether he preferreth the glory of God before worldly goods:whether he loueth his neighbour as himselfe:whether he trusteth in the promises of the Gospell and hath a stedfast faith in Christ:whether he bestoweth his time in the daily reading and meditating vpon Gods word,which are the first points of pietie:but he asketh him whether he doth obserue Lent:whether he had the company of his wife in the weeke before Easter called the great week:whether hee hath paid his duties to the Church:whether hee hath beene troubled with any fowle cogitations of licentious handlings , voluntary or not voluntary pollutions,&c. Looke vpon their mirrour of confessions:the comment of Anthony Augustin Bishop of

Aragon vpon the poenitentiall Canons
of the Roman Poenitentiall: and namely
Benedictus Summe of sinnes, which is
in every shop. Also the 19. book of *Burchard Bishop of Wormes*, which entreateth
of confessions, and then call mee a
deceauer, a beast, the spirit of Satan, as
the Frier doth; if you finde not all kinde
of abominatiōs curiously set forthwith
the vices against nature, the secrets of
religious houses, and the subtil sleights
of Nunnes exactly taught vnder the
shadow of Reprehension. These mat-
ters will I leauē to such as are past shāo:
yet can I not forbear but must of ne-
cessarie touch some of the most tollera-
ble, that by them you may iudge of the
rest. The Rontan Penitentiall deman-
deith of the sinner in his shrift, *Fecisti*
fornicationem cum equa, vel asina? If hee
haue so done, the pennance is to fast
with bread and water forty daies. In
Burchard the Priest saith to the woman
Fecisti quod quedam Mulieris fratre fol-
lente Prosternunt se in faciem & discoper-

tis natibus iubent ut super nudas nates
 confundatur panis, & eo decocto tradunt m-
 ritis ad comedendum; hoc ideo faciunt ut
 plus in amorem earum exardeuant; si feci-
 sti duos annos per legitimas ferias penite-
 nes. Againe he asketh Fecisti quod Mulie-
 res quedam facere solent? Tollunt pisces
 vivum & can ponunt in &c. Againe, Fe-
 cisti quod quedam Mulieres facere solent
 ut cum filio tuo parvulo fornicationem
 faceres? Let the reader seeke the rest if
 he list, but by my counsell he shall never
 goe about it: for if it be lawfull to speake
 of that a man hath not seene, I thinke
 the discipline of Tiberius in his secretes
 of Capree, the Sibariticall bookees and
 Aretins tables for the which he was
 surnamed Il Divino Aretino, are in re-
 gard of these, but modesty and simplici-
 ty. But this mischiefe is not so done for
 after shrift they giue absolution and do
 pardon after the manner of judges that
 pronounce sentence of remission: where-
 as they ought to pronounce pardon, as
 herchaughts of the grace of God, pre-
 ching

ching to the penitent sinner that god is
recōciled vnto him through the blood
of Iesus Christ: and as ministers loosen
the sinner: not as judges, but as prea-
chers of the grace of god, which is pur-
chased for them through the death of
Iesus Christ: for it lieth not in mee to
pardon offences committed against a
mother: but the party against whome
they be committed is to pardon them:
much lesse then can man that is vile &
perverse, pardon sinnes committed a-
gainst god, who is righteousnes it selfe.
If a sinner doe earnestly and hartely re-
pent, God will forgive him although
the Priest will not: but if he doe not re-
pent, God will not forgive him, albeit
the Pope himselfe should. Now doe I
leave it to your consideration in what
manner the Pope can giue pardons by
his letters patents, sealed in forme of
Decrees, cōsidering that himselfe know-
eth not whether his pardons be accep-
table with God and may stand the sin-
ner in any stede: either is hee sure that

the sinner haue true repentance, without the which there is no forgiuenesse, saith God in *Esay cap. 43.* for it is God only that can pardon sinne, as saith St.

Cyprian. Ser. Cyprian. Let no man deceave himselfe, de lapsis. Ne- mo se fallat: there is but one God only that can forgive Nemo decipi sinne. And *Tertullian* in his booke of shamefastnesse, cap. 21. saith, Who farre poteſt giveth sinne but God only?

Veniam pec- catus solus po- rest illa largi- ri qui precca- tavit &c. nec remittit Indulgentia sua potest quid in Do- minum de- licto graviori commissu- et. This absolution thus giue, the priest imposeth vpon him satisfactory paines either corporal or pecuniary: herein li- eth the tyranny: for by this meanes, al-beit vnder other titles, they have en- croached a civil dominion over al peo- ple: yea even so far forth as to cut the off from some sorts of meates: to en- ioine them abstinence from the duties of marriage: to condemne them to pil- grimages; to girt a cord vpon their bare flesh: to giue some portion of mony to some Church, or religious house. The having thus imposed corporall paines, either vpon favour or vpon covetize, they convert the same into pecuniary:

or peradventure they wil licence them
to hire some other to perfourme their
penance, or to be scourged for them: as
at Rome in the passion weeke , which
they call the great weeke, you may see
whole troopes of hired persons, who
masked and disguised with their faces
hiddē do publikely mangle their backs
with scourgings, with a mercenary cru-
elty and ambitious penance. But wher-
fore is not all this performed in secret?
Why still vpon one day? Is sorrow and
repentance ordered after the course of
the sunne ? Or is penitent affliction be-
come an ordinary ceremony ? What
example in all antiquity of so cruell a
iest? And indeed they are people but
of meane calling. If there be any of ac-
tōpt vndoubtedly they be frenchmen;
for the Italians will never do it without
great pay: and as men better advised, do
mocke our simplicity . They may per-
adventure finde some lazy company
who can be cōtent that his back should
feed his belly like a porter, but in other

See Apuleij
in his eight
book of the
golden assē
where hec
painteth
the Priests
of Diana
the Syrien
scourging
themselus
in the same
manner.

manner. *Rhenanus* a very learned man in his annotations vpon *Tertullian ad Martyres* saith that this manner of scourging is taken from the *Lacedemonians* who customably vsed such whippings.

Now as the Pope is the greatest, so doth he smite the greatest blowes: for by these meanes he hath encroached a dominion over Emperours, kings and Princes, whom either in person, or by their Embassadours he forceth to take the stripes and beatings in his own presence.

*Baldus. l. 5.
De. 2. Mach.
L. 1. Hist. of
Florence.
Polid. Virg.
Mat. Paris.
Io. Maior.
l. 4 c. 3.*

Omitting all latter examples let vs speak of matters more ancient. Pope *Alexander the third* enioyned *Henry the second* king of England in person to go into Palestine, and withal to give to his subiects leauie to make their appeals to Rome. Pope *Innocent the fourth* imposed vpon *John* king of the same land a yearly satisfactiō of a thousand markes: and this tribute continued in force in England vntill the Reformation. Pope *Alexander the thirde* made the Emperour *Fredericke Barba*

rofā

roſſa to humble himſelfe at his feet : yea
he ſet his foot vpon his throat : nay
more: They haue proceeded ſo far as to
deprive kings and Emperours of their
eſtates : which is a grievous ſatisfactiō,
and never followed by any Indulgence.
The more we read, the more abhomina-
tion. And it falleth out with vs in
theſe matters as with ſuch as begin to
count the ſtares in the beginning of the
evening; but after by the multitude that
shoot forth are vtterly conſounded.
Alas ! how hath Satan wonne ſo much
from the Church of God? Had we ever
greater cauſe with the Prophet *Jeremie*
to wiſh that our eies were fountaines
to bewaile theſe woūds of the church?
ſo great abuse? ſo heavy a yoke laid vp-
on mens conſciences? O eternall ſon of
God take in hand thine owne cauſe: de-
liver ſo many captived ſoules : and let
the light of thy goſpel ſhine among vs.
But leaſt we ſhould stray too far , let vs
returne to our principal matter,& bold-
ly enter the Biſhop of Romēs quarters.

Wcc

We purpose to lay open his marchandise & usurpations in matter of Indulgences where by he draweth the soules out of Purgatory. And as these people haue at the confines of Purgatory placed a field all diaper'd with flowers, as a dependance or withdrawing chamber thereof so shall the chapter ensuing be a dependance of the question of Purgatory. For this fiery pris'on was purposedly built, that the Pope might bee the Taylor thereof : and from thence fetch foorth the soules by the hookes of his bulls & Indulgences, which be of more charge to the living then profit to the dead. Purgatory is the matter wherof, and Indulgences the cause for which we do dispute.

C A P . 5 .

*Against Indulgences and the fetching
of soules out of Purgatory.*



HE Pope at the petition of the kindred and friends of the deceased [if they be of ability and calling] doth many times grant Indulgences wherewith to fetch the soule of the deceased out of Purgatory: yea which is more, he conferreth such grace to certaine aulters that whosoever shall procure a stinted number of Masses to bee said thereon, he shall fetch one soul out of Purgatory: himselfe hath also some times granted to such as beeene crossed to the holy lād, priviledge to fetch one or more soules out of Purgatory at their choice: A grace and favor which is also conferred to the fraternity of the Corde.

Car-

Cardinall Caietan in the beginning of the booke of Indulgences acknowledgeth that in all antiquity there was nothing to be found concerning Indulgēces. Durand, Antoninus and Koffensis do say that Indulgences were not knowne in the daies of S. Jerome, and S. Augustin, or during the first five hundred years: as

Bell. de Indul. l. 2. c. 17 Bellarmine also confesseth. Gabriell Bjal Biel. in. Can. Missale lect. 37. tit. 1. 7. upon the Canon of the Massie saith as much: & making a question wherefore now adies they should be so frequent; he answereth himselfe with the words of Iesus Christ: *It is not for you to knowe the times and seasons which the Lorde hath put in his owne power.* With this bridle he restraineth our curiosity. Besides my adversaries who will vse the fathers in despight of their hearts, haue not yet produced the example of any one fetched out of Purgatory vnder the primitive Church: As for that which the fire of Helie relleth of Silvester and Gregory is false, and hath not the testimony of any ancient autor.

Now

Now to furnish so notable a liberality, the Pope hath laide a bottomelesse foundation, which he nameth *The treasury of the Church*: and it is composed of the superabundance of the merits & suffrings both of Iesus Christ and of his Saints. This he distributeth among the souls of the dead, to helpe them out of Purgatory, & it is manifestly laid down in the Extravagants of *Clement* the sixt which beginneth *Vnigenitus*. Wherin it is said that the merits of the mother of God and of all the elect do helpe the merit of Iesus Christ and serue to make vp the heape of this treasure.

To enter therefore into the examination of this new Gospell. 1. We aske who gave the Pope power to fetch soules out of Purgatory? 2. Let them produce either commandement or example of any Indulgences given to the deade by the Apostles or by their first successors. 3. If it bee a new benevolence, how compecheth it that God is now become more liberall

*Ad cuius the
saui cumulat
Beate Dei
Genetrixis
omnia electo-
rum merita
adminicula-
prestat nos-
cuntur.*

then

then heretofore? 4. If al the power that the Pope assumeth to him selfe were first promised in these words, *I will give thee the keys,* &c. when was it actually conferred? It was [say they] when Iesus Christ said to Peter, *Feed my Lambs.* Admit it was spoken to the Pope, and that S. Peter only had the charge of feeding our Lords Lambs: must wee therefore reckon the dead among these Lambs? Yea, will some say, because the Pope therepon sheareth them: be it so: but is the pulling of them out of the fire, feeding? 5. Moreover in that the Pope assumeth his power with the words of Iesus Christ, *what soever yee shall loose on earth shall be loosed in heaven?* Doth he not condemne him selfe, in that he goeth beyond his commission? for Christ saith *All that thou shalt loose on earth: hee saith not, All that thou shalt loose under earth.* It must be saide that for the avolding of this obiection, Pope Gregorie, & after him our doctors haue placed Purgatory in bathes, in ice, & in the winde.

6. Out

6. Out of this groweth an other absurdity and this it is , The Pope looseth & delivereth the souls out of prisō, which nevertheless he could not binde: how commeth it that the Popes power is halfe decayed toward these souls, and that he reserved himselfe no more power but to loosen? The answer is evident: for by binding of soules and imposing punishment vpon them hee could get nothing: for no man will giue mony to be tormented , but to be released from torment: he therefore reserved to himselfe so much as is profitable. 7. Againe if he be able to draw out any soules out of this fire, howe chaunceth it that hee drawes out no more? What humanity is this in him that is tearmed *The holy fa
ther*, and is the head of the Church,to let his children lie frying in the horrors of a flaming fire, and yet is able to help them out? And he who saith that if by his bad courses hee shoulde carry innu-
Can. si Papa
Dicit. 40.
merable troopes of souls into hell with him, yet let no man presume to reprove him

Cardinall Caietan in the beginning of the booke of Indulgences acknowledgeth that in all antiquity there was nothing to be found concerning Indulgences. Durand, Antoninus and Koffensis do say that Indulgences were not knowne in the daies of S. Jerome, and S. Augustin, or during the first fiftie hundred years: as Bell.de Indul. l.2. c.17 Bellarmine also confesseth. Gabriell Byle Biel.in. Can. vpon the Canon of the Masse saith as much: & making a question wherefore now adayes they should be so frequent; he answereth himselfe with the words of Iesus Christ: *It is not for you to knowe the times and seasons which the Lorde hath put in his owne power.* With this bridle he restraineth our curiosity. Besides my adversaries who will vse the fathers in despight of their hearts, haue not yet produced the example of any one fetched out of Purgatory vnder the primitive Church: As for that which the fire of Helie telleth of Silvester and Gregory is false, and hath not the testimony of any ancient autor.

Bell.de Indul. l.2. c.17
Biel.in. Can.
Missale lect.
57. tit. 1. 7.

Now

Now to furnish so notable a liberality, the Pope hath laide a bottomelesse foundation, which he nameth *The treasury of the Church*: and it is composed of the superabundance of the merits & suffrings both of Iesus Christ and of his Saints. This he distributeth among the souls of the dead, to helpe them out of Purgatory, & it is manifestly laid down in the Extravagants of *Clement* the sixt which beginneth *Vnigenitus*. Wherin it is said that the merits of the mother of God and of all the elect do helpe the merit of Iesus Christ, and serue to make vp the heape of this treasure.

To enter therefore into the examination of this new Gospell. 1. We aske who gave the Pope power to fetch soules out of Purgatory? 2. Let them produce either commandement or example of any Indulgences given to the deade by the Apostles or by their first successors. 3. If it bee a new benevolence, how compecheth it that God is now become more libe-

*Ad cuius the
sauri cumulti
Beatae Dei
Geneticis &
omnia electo-
rum merita
adminicula-
prestare nos-
cuntur.*

then

then heretofore? 4. If al the power that the Pope assumeth to himselfe were first promised in these words, *I will give thee the keyes,* &c. when was it actually conferred? It was [say they] when Iesus Christ said to Peter, *Feed my Lambs.* Admit it was spoken to the Pope, and that S. Peter only had the charge of feeding our Lords Lambs: must wee therefore reckon the dead among these Lambs? Yea, will some say, because the Pope therepon sheareth them: be it so: but is the pulling of them out of the fire, feeding? 5. Moreover in that the Pope armeth his power with the words of Iesus Christ, *what soever ye shall loose on earth shall be loosed in heaven?* Doth he not condemne him selfe, in that he goeth beyond his commision? for Christ saith *All that thou shalt loose on earth: hee saith not, All that thou shalt loose under earth.* It must be saide that for the avolding of this obiection, Pope Gregorie, & after him our doctors haue placed Purgatory in bathes, in ice, & in the windes.

6. Out

6. Out of this groweth an other absurdity and this it is , The Pope looseth & delivereth the souls out of prisō, which nevertheless he could not binde: how commeth it that the Popes power is is halfe decayed toward these souls, and that he reserved himselfe no more power but to loosen? The answer is evident: for by binding of soules and imposing punishment vpon them hee could get nothing: for no man will giue mony to be tormented , but to be released from torment: he therefore reserved to himselfe so much as is profitable. 7. Againe if he be able to draw out any soules out of this fire, howe chaunceth it that hee drawes out no more? What humanity is this in him that is tearmed *The holy fa
ther*, and is the head of the Church,to let his children lie frying in the horrors of a flaming fire, and yet is able to help them out? And he who saith that if by his bad courses hee shoulde carry innu-
can. si Papa
Dis. 40.
merable troopes of souls into hell with him, yet let no man presume to reprove him

him : for he that is judge of all is not to
be iudged of any . Why doth he not
fetch thē out of Purgatory by troops ?
8. Neither are we here to alcadge that
the Popes giue their pardons to the
dead in forme of suffrages & intercessiō
but not of Iurisdictiō & absolute power
for in this questiō that is of no import,
because it is holden that in whatsoeuer
forme the Pope giveth these pardons,
they be alwaies of force , and the soules
be released by thē out of this fire : there
fore our continual demand is this , why
he offereth not his Indulgences or suff-
frages for more folkes and for longer
time then he doth ? 9. At the least this
remaineth : sith the Pope pretendeth
Iuridical power over the living , and gi-
veth them pardons with Iurisdiction
and power to absoule from all tempo-
rall paine , why doth he not take order
that every man may before his death re-
ceiuē ful Indulgence ? And that evene
the soules of the faithfull may carry
long with it threes or fourc hundred
thous.

thousand yeares of pardon for her better indemnitiē? why should the French or Spanish be in lesse favour with God then the inhabitants of Rome? of whō none goe to Purgatory vnlesse he be a very dolt, considering that even at his doore he hath so many Churches where in in one day he may purchase two or three hundred thousand yeares of pardon? 10. Again, how is it that the Pope delivereth the soules that are not of his charge from so long and grievous torment, and yet canot deliver the living that are (as he saith) of his charge from the smallest paines, diseases and afflictions? Hereto the Friar in lieue of answer saith: I am a foole, and so overshippeth them with many frivolous demands to no purpose. 11. Whereof also cometh it that our Doctors mémories are so short as to forget that before, hauing said that of necessitie the soules that haue not suffciently satisfied in this life must be purged in Purgatory so to satifice the Justice of God, they can now be

content to permit the Pope by his pardons to fetch the soules out of this fire, and thereby hinder both the purging of the soules and the satisfaction of Gods justice? But if they reply that Gods iustice is satisfied because the Pope presenteth for them the overplus of the merits of Iesus Christ and his Saints, they runne themselues on the pikes: for why did he not present to God the same merits before the soules departed out of their bodies, so to exempt them who ly out of Purgatory? Or rather why should wee goe into Purgatory at all, sith Iesus Christ sitting at the right hand of God, and offering to his father his benefit for our redemptiō, performed all that the Pope pretendeth to do? Against so many such pregnant objections our Doctors do shroud themselves vnder a miserable distinction, as vnder a wet net against the raine. They say that the Pope delivereth no soules out of Purgatory by any Juridicall authoritie, but by suffrages: And the Doctor

For *Du Val* expoundeth this distinction by a similitude: he saith, If the french King were desirous to redeeme out of Spaine a prisoner there detained for debts, he woulde not offer to fetch him thence by authoritie or iurisdiction, but by suffrage and entreatie, offering his debt to the king of Spaine. Here he compareth our King to the Pope, the king of Spaine to God, and Spaine it selfe to Purgatory: but that wee must say is in regard of the Inquisition. Now albeit this distinction hath no more force against such maine obiections then their holy water against the devells yet must I open the falsehood and absurditie thereof. For first herewpō these Doctors do contradict themselves ^{Pag 41. 48.} _{75.} Ciceron fighteth against his companions and maintaineth that the Pope giueth his Indulgences to the dead by power of absolution: and that hee pardoneth their sinnes as a king: and indeed in the taxe of the Popes Chancery wee finde these words. For an excommunicate per-

Pro mortuo son for whom his parents doe entreat the
 excommuni- letters of absolution, the charge is one du-
 cato pro quo kat and nine Carolus. Also Michael Medi-
 supplicat cō- sanguinei li. n. 2 Doctor of note among our adver-
 tera absolut. saries, doth hold that the soules in pur-
 gatory are vnder the Popes iurisdictiō.
 7.c 34. & See also the wordes of Bonaventure al-
 disp. 6.c. 41. leaged by Gabriel Biel. If any man main-
 diſſe, lec. 57 taineth that the Vicar of Iesu Christ hath
 power of iurisdiction over the dead, we
 must not greatly contradict him. Thus
 our people are of contrary minds: but
 reason and practise are on Cayers side.
 Reason, because these words, so pardon
 in forme of suffrage or intercession, bear
 no sense, besides that there is contradic-
 tion in them: for how is it possible to
 pardon a man by entreating for him?
 to pardon by forme of petition or in-
 tercession? hee that hath interceded to
 the king for a criminall person, will no-
 ver say that he pardoned him. The same
 doth common practise convince: for
 what meaneth a pardon given to the
 soule by buls & patents sealed in forme

of a decree? Doe wee not also reade in
Mator and Wessulus, that *Clement the sixt*<sup>Main in 4.
Dif. 20.</sup>
 commanded the Angels to transport
 into Paradice the soules of those that
 died in the voyage to the holy land? nay
 more, Toward the end of the Councel
 of Lateran holden vnder *Innocent the 3*<sup>queſt. 2. Cle-
mens, 6. In
Bulla super
Iubileo quod
revocavit ad
Annos, 50.</sup>
 yee shall find a Bull wherein he promi-
 feth to all chose that shall goe in the ex-
 pedition to the holy land, not only pleni-
 ary remission of all their sinnes, but al-
 so an augmentation and higher degree
 of glory in the kingdome of heaven:
 but to such as would not goe them-
 selues, but send others at their charges,
 he granteth only remission of sinnes:
 yea he proceedeth so farre, as against
 the gainesayers of the iourney hee de-
 nounceth that they shall answer him in
 the day of iudgement: as if the Pope
 should then be iudge. In all this it ap-
 peareth that the Pope pretendeth to
 haue power over the dead. But what
 should we ſeek, for more prooſe, whē
 Pope *Sixtus the fourth*, in a Bull for
canoniz.

downe in the first booke of sacred ceremonies, in the chapter of the benediction of the sword, vanteth that hee hath all power in heaven and in earth? The same degree is also attributed to Pope Leo the tenth in the last councell of Lateran, Sess.9. & 10. Now if he assumeth to himselfe all power in heaven, where they haue nothing todo with him: how much rather over the soules in Purgatory, which stand in neede of his Indulgences? Finally, if the Pope giveth his pardon by suffrage, and in forme of petition or intercession, how can wee bee assured that God doth heare him? where is the promise that in this case God wil heare him? or how in granting pardons to the dead [as when he granted to the soules of the Carmelites this privilege, that they shoulde not stay in Purgatory any longer then vntil the next Saturday after their decease] is hee assured that God will like of this liberalitie? Thus much for this wofull distinction. Now let vs continue the course of our objections.

tions. 12 Sith the Pope affirmeth that
 he hath in the treasurie of the Church
 the workes and superabundant satisfac-
 tions of the Saints and Monkis Friers
 that haue done and suffered more then
 they shoulde: who was his Collector to
 gather vp these workes and sufferings?
 Or whoe delivered them into the
 Popes custody? Either when? Also who
 gaue him the charge to distribute the?
 Who taught him to bee a better hus-
 band then the high Priest in the old Te-
 stament, who[if we beleue these men]
 suffered the superaboundant satisfac-
 tions of *Noah, Abraham, Isaac, Jacob, Is-*
sep, &c. to be lost? And sith the satisfa-
 ction of Iesus Christ was more then
 sufficient to redeeme vs, what neede we
 adde the satisfactions of Friers, Monks
 and Martyrs? Considering that if these
 Friers, Monks and Martyrs be in Para-
 dice, they haue already received infinit-
 ly more glory then ever they could de-
 serue or merit: and so they are supera-
 boundantly satisfied, and therefore can

Hilarius in
Mat. 27. A.
lienis operib.
& meriti.

haue nothing left for the redemption
of others.

Hereto the Frier maketh no answere,
only he saith, I rauie and am at the last
cast: let vs therfore haue some hallow-
ed graines, or one of the panes of
Frances breeches, that thereby we may
die in the state of grace. He also saith
that the blood of Iesus Christ is suffi-
cient to redeeme a thousand worlds: the
the superplusage therefore of our Savi-
ours merits, is not to be lost, but rather
to bec laide vp in the treasury of the
church. Whereof it followeth that the
blood of Iesus Christ and his merites,
shared out into a thousand parts, the
Pope hath remaining in his treasurie
nine hundred, ninety and nine, besides
the merites of *Saints & Martyrs* which
he also saith are our redeemers: but hee
ooke his marke amisse and deceiveth
himselfe in thinking that part of the
merites of Iesus Christ may serue for
one soule and part for an other, & that
so we may find a remainder of the me-

rits of Iesus Christ : for as the light of
the sunne shineth wholly here & wholly
in an other place , and that there is
light enough thereof for ten times so
many as be there where it shineth: also
that the voice of a man that speaketh,
doth sound wholly in the eares of every
one that heareth him : even so everie
faithfull man is partaker in the whole
merits of Iesus Christ: And were there
oure faithful , yet should every of the
faithfull stande in neede of the whole
death of Iesus Christ, and of every part
that he suffered: as also if there were ten
times as many faithfull, yet should eve-
ry of them finde in the death of Iesus
Christ enough for his redemption. Al-
so in as much as we haue merited an in-
finite and eternal paine, it was requi-
site we should haue a redemption of an
infinite price'. In the suffrings of Iesus
Christ there was neither want nor su-
perfluity : and therfore herein the Pope
doth as much as if he should husbande
and lay up the overplus of the sunne
shinc

or of the voice. All the rest of my objections the Frier slippeth behind the hangings.

But then commeth the Doctor *D. Val* to the rescue & laieth open his subtleties: yet doth he not tell vs who raked vp these superabundant sufferings of the Saints and Monkes : who committed them into the Popes custodie: who autorised them to distribute the for the redemption of paines due to others: when he received this authority: or when he began this distribution. All this he passeth over quietly, as indeed it were over much to enquire of.

Marke therefore what he saith. The Saints are rewarded in Paradice for their workes, so farre forth as they were meritory: but so farre forth as they were satisfactorie, if any Saint hath sinned lesse and satisfied more, this surplusage of satisfaction is not to be left: for the divine mercy and equity layeth it up in the treasury of Indulgences . Therefore it serveth for others meitits, He speaketh as if he should say

vnto me: See here is a house that cost
two thousand crownes: also a prisoner
that lieth in the Layle for two thousand
crownes: herevpon commeth a man
with two thousand crownes, which he
will make serue both to buy the house,
and to redeeme the prisoner: but you
will say: that cannot be: but the fire of
Hellie saith yes: and he findeth this ex-
pedient for it: The crosse side of the
mony shall buy the house, and the pyle
side shall redeeme the prisoner: so shall
it be acquisitory on the one side, and sa-
tisfactory on the other. Even so [saith
the Doctor] the merits of Saints doe
purchase heaven, [and that is to buy it
at an easie rate] and yet the same merits
do stand for the payment and redemp-
tion of others. Thus doth he daily with
God and man, yet bringeth no proofe
out of the word of God.

The same Doctor produceth a pas-
sage out of the sixt of *Job*, to proue that
Saintes haue suffered more then they
needed to satisfie to God for their sins.

Ob

False,

Pag.55.

Oh that my sinnes and my miseries were laid togither in one ballance, my miseries would exceede my sinnes. By his favour this passage is false and in the Hebrew Originals it is not so, no neither in the Roman translation. In the Hebrew thus it is. *Oh that that which provoketh me were well wayed, and that my breaking were laide togither in the ballance, for it woulde bee more heavy then the sand of the sea.* The same doctor defendeth this treasure composed of the satisfactions both of Iesus Christ and of the Saints. *The Church[saith he] is a kingdome, then hath it a treasure. Iesus Christ in the 12 of Luke shall answere for me lay vp your treasure in heaven: the not in the Popes coffers: neither is there in that place, neither in any other, any speech of Indulgences.* Againe if this Imaginarike treasure belongeth to the Church, why doe they sell to her that which is her owne? Why do they exhort the people to purchase the Indulgences, if they belong to them? for no man buyeth that

that is his owne. This doctor addeth. The Church is a spouse, why then doe they take from her that right that becometh her, which is this treasure composed of the merits & satisfactions of her master, with the satisfactions of the Saints? We answer that the church is indeed a spouse: but the spouse of Iesus Christ, not of Saints: for they also are the spouse: It belongeth to God the father of this spouse & to Iesus Christ her spouse to endow her, and he hath endowed her with celestiall and eternall goods: but admit the Saints were bound to endowe the Church: must the Pope nevertheless be treasurer of this endowment? it would be dangerous: for in his Cannons hee tearmeth himselfe *The spouse of the Church.* And Bellarmin, who writ at Roine with the Popes approbation, saith that *The Pope is the spouse of the Church: etiam Christo excluso: even Iesus Christ beeing excluded and set aside.*

The same fire of Helie saith that in
the



the old law they had a treasury in the Temple, where vpon he inferreth that the Church of Rome must also haue her treasury composed of the satisfactions of Iesus Christ and his Saints. A gallant shift. But the Pope who hath sixe and twenty thousande crownes a day to spend; hath hee not a treasury of like substance as the temple of Salomon? Howbeit vpon Apostolicall Simplicity on the day of his coronation he scat-

Lib. Cerem. reth among the people baiocchi & bascararum c. gatini halfe pence and farthings: saying Of the Popes Co- with S. Peter Act. 3.6 Silver & gold I haue coronation. none, but such as I haue I give thee. Let vs consider likewise what entereth into this spirituall treasury. Stripes, pilgri-
mages, wallets, labours and travailes, with fasts superabundant. What dreames? What husbandry? And al this to bee mixed with the merits of Iesus Christ: so well must they be accompa-
nied. What shall we say of the prodigi-
ous tearmes of their pardons, amounting even to millions of yeares? Yea-

some-

Sometimes with manifest scorne, adding to the yeares so many monthes and so many daies , as if this people did very exactly calculat with God ? And that this scorn may the better appeare, they grant pardons that giue plenary remission and six thousand yeares to boot. See the very words of the book of Roman Indulgences printed at Rome by Iulius Accoltus, anno, 1570. In the moneth of February vpon Quinquagesima Sunday you shall haue the stations at S. Peters , with plenary Indulgence and 28 thouſ and years of Indulgence , and as many Quarentines.

Leo Bishop of Rome, who lived four hundred yeares after Christ , had never learned this Arithmetiche: for he saith, let no man prescribe any measure, or define any time to the mercy of God. To this question the Frier is stil, for (saith he) hee must preach vpon it this next lent. The fire of Helie having acknowledged some abuse in the excesſive length of these Indulgences (as indeed it is but a newe invention, and a testimony howe farre mans

Leo Papa ap.
89.

Pag. 52. 53.

mans spirit will proceed , when God hath given it over) yet soone after he vndertaketh their defence : and to that ende hee alleageth the sinne of *Adam*, the punishment whereof hath continued aboue fise thousand yeares. This he saith to confound himself. For if the Pope neither could , neither yet can remit to any this punishment , which hath continued aboue fise thousand yeares, no nor exempt him any one day there fro, how dare he presume without any authority of the Scriptures to exempt soules for some thousands of yeares from a torment infinitly more grievous? Besides wee haue already shewed that the calamities and miseries of the world are not punishments for *Adams* sinne, but punishments for that the world en- sue the sinnes of *Adam*. The same doe we say of the *Amalekites* destroyed four hundred yeares after their sinnes committed in the wildernesse for albeit God did againt call to mind the offence before committed, yet was there

no man rooted out that had not well deserued it. But to what purpose is all this? What resemblance betweene the delaying of a punishment foure hundred yeares , and pardons for sixe hundred thousand yeares ?

That which he addeth passeth all absurditie. Hee saith that the daughter of the *Canaanite* was afflicted with a devil in her infancie for the sin of *Cham* who died three thousand yeares before. He ought to haue produced his autor for this so lame a fable. By the way let him learne that if *Cham* died about the time of his brother *Sem* it was but eightene hundred yeares or a little more , betweene his death and the birth of this daughter of *Canaan*, and thus was hee wide twelue hundred yeares in his calculation. Hee farther proceedeth and saith, *That I mistake if I thinke that this great number of yeares should bee for Purgatory, for (saith he) they are for the penances enjoined by the Confessors or that should haue beeene enjoined, had they obser-*

ved

ved the severitie of the ancient Cannons,
&c. Wherin he counterfeitteth the ig-
norant: for hee knoweth well enough
that in the Church of Rome they doe
hold that if any man in his life time
hath not satisfied the penance enioined,
hee must afterward finish this satis-
faction in Purgatory: whereof it ensu-
eth that the Pope releasing those pen-
ances, doth also exempt from Purg-
atory him who being by death prever-
ted, had no time to accomplish them.
Moreover if a man should gather tog-
ether all the longest penances imposed
by the ancient Canons, yet doe I think
it vnpossible to draw them to amount
to the summe of six hundred thousand
yeares, which is the pardon purchased
at Rome in the Church of S. Bibian up-
on Alhallon day. Surely this so long a
tearne doth shew that this pardon is
not a release for paines enioined only
in this life, but also for the paines after
this life. This doth Bellarmine teach in
his first booke of Indulgences, Cap. 9.
parag. Existit.

Finally hee alleageth Scripture to
proue these Indulgences grāted to the
dead. In the 20. of S. John, Iesu Christ
saith to all his Disciples *Whatsoever you*
shall lose vpon earth shall be losed in heauen.
And then hee leaveth vs to conclude
that the Pope may lose vnder the earth
and fetch the soules out of Purgatory.
And other as welfavored. In the first to
the Corinthian's the third Chapter, Let
man so thinke of vs as of the ministers of
Christ, and disposers of the secrets of God.
Then may the Pope giue Indulgences
to the dead, as who should say, Masses
for horses are wholsome : then is the
Pope God vpon earth. Yee subtle Do-
ctors that haue passed by the examen
of Logick tell me in kindnesse, in what
figure are these syllogismes ? but they
knowe well enough that these myste-
ties whereof S. Paul speakeith are the do-
ctrine of the Gospell. He addeth that S.
Paul 2. Cor. 2. Released that which hee had
enjoyed to the Incestuous of Corinth. To
what purpose is al this for papal Indul-

gences & fetching of souls out of Purgatory? 1. The incestuous lived, these in Purgatory are dead. 2. S. Paule released that which himselfe had enioined [saith the doctor] but the Pope fetching the soules out of Purgatory, released that which he had not enioyned. 3. S. Paule remitted a sin to one whose repentaunce he knew well. The Pope giveth Indulgences to such as he knoweth not: as when vpon his coronation day he distributeth pardons for some thousand yeares to the presse of people that is in S. Peters street. 4. S. Paule never prescribed any tearme of ten or twenty thousand yeares: only after Excommunication he received the penitent sinner into the Church againe. 5. S. Paule gave no Indulgences by bulls sealed in Authentick manner: bnt to the penitent sinner he preached remission of his sinnes through Iesus Christ. 6. S. Paule never added the clauses and cautions that the Pope doth: namely that such a pardon is given *Manus porrigentibus adiutrices.*

*Cerem. Sacr.
lib. 1. Sect. 2.
cap. 3.*

To those that shal giue and contribute.
7. S. Paule never tyed remission of sinnes
to any certain day, to any certain place,
or to any certayne yeare, as the Pope
doeth to the fiftie and twentieth yeare,
which he calleth Iubile. As if God were
more mercitull in the yeare 1600 then
he was in the yeare 1509. 8. S. Paule di-
stributed no hallowed graines, no hal-
lowed crosses or medalles, with a thou-
sand such bables, as the Pope doth at
this day, which wosoever weareth or
isseth, hee shal obtaine certayne hun-
dred yeares of pardon. 9. S. Paule never
desecrated any *Agnus Dei* that had ver-
tie to purge sinne, as the Pope doth
from seaven yeares to seaven yeares.
10. S. Paule never priviledged any par-
sons that they should not go into Pur-
gatory: or that they should come forth
incontinently, as the Pope doth to the
Carmelites and the fraternity of the
Cord. 11. S. Paule receiving againe the
incestuoues that was cut of from the
Church, never imposed any paines af-

ter his reconciliation, but contented himselfe with that punishment that he had vndergone before his absolution.

The Pope contrarywise pardoning sins, imposeth paines and in one selfe action first looseth and then bindeth againe.

12. S. Paule never reserved to himselfe only the autority to giue Indulgences and pardons, as knowing that Iesus Christ spake to al the Apostles and pastors, when he said *whatsoever ye shall bind on earth, shall bee bound in heaven*, Mat. 18. 18. *Also whose sinnes you shall forgiue they shall be forgiven*. Ioh. 20. 23. Therefore also when he forgave he craved no leauue nor autority of Peter or of any other who had the only managing of the treasure of the Church. 13. Lastly, S. Paul distributed not to the sinner any of the superabundant merits or sufferings of the Saintes for the redemption of his sin: for all his skil, and all his hope is in Iesus Christ crucified: neither doth hee tell vs of any other redeemers. With what conscience then

can

can they bring in the example of S. Paul to establish their Indulgences and the fetching of souls out of Purgatorie? As for mee who by these our Masters am provoked and challenged in so manie places:may not I now challenge them to shew me in al these oppositions that I haue exhibited, any correspondence betweene S Paule and the Pope? But they will not deale: this they will gently passe over, and in lieu of reasons lay vp on me Inuentiues and slāders enough. Coyer only hath bethought himselfe of a proofe for the fetching of soules out of Purgatory:that is, that vnder the law there was an altar of propitiation : as indeede the others are but dunces to him.

Here wee are to note wherein the principall abuse and heape of Impietie doth rest. That is that the Popes Indulgences haue no community with the remission of sinnes propounded in the Gospell. For the faithfull pastours doe preach to the sinner, vpon his repen-

tance, remission of sinnes, and inveterie
of their ministery doe pronounce for-
giuenesse of the same , inviting the sin-
ner to participate in this grace, as here-
haughts of the pardon purchased by
Iesus Christ . But the Pope giveth his
pardons kinglike , in letters patents
sealed with lead in forme of decrees; &
those letters dispatched in chancery.

And the office of this chamber is far-

*Potest pot-
tis ex Indul-
gentias con-
cedere etiā si
nondum sit
sacris ordini-
bus insignitus*

*Seſſ. 10. Im-
perium san-
ctitatis ve-
stre, &c.
Seſſ. 9. R. ga.
Le Rom pont.
genus Seſſ. 3.
Papa Sacer-
dos & Rex.
Seſſ. 1. Prin-
ceps totius
Orbis.*

med out at a very high rate : neither
doth the Pope giue forth these pardons
as he is a Bishop, or a preacher of the
Gospel: for he not only preacheth not
nor instructeth : but if a meere lay man
that never receaued holy orders bee
chosen Pope, he may confer Indulgen-
ces , as we may see in the first booke of

sacred ceremonies, and in Bellarmine,
in his first book of Indulgences, cap. ii.
Therfore likewise doth he weare three
Crownes which he nameth his *Tyrone*.
Il regno: as also in the last Councell of
Lateran he is named the king, Emperor
and Prince of all the world,

Dō-

Doctor *Du Val* goeth farther then al
this, and saith that these be only fleabi-
tings, and that I trouble my selfe with-
out any ground in mealing against the
Pope. Thus in liew of vnknotting the
knot, he cutteth it asunder: and holdeth
the encroaching vpon the Maiestie of
God; the establishing of a tyranny in
the Church: and the setting to sale the
remission of sinnes as it were marchan-
dize, to be but small abuses and fleabi-
tings. The Frier might haue done more
wittely if hee had imitated his compa-
on: Indeed in his running away he hath
followed him and answered nothing to
the premises: yet hee addeth a childish
slander, saying: *Du Moulin* findeth abu-
ses in Indulgences because they are
given forth in writing, for he will haue
them promulgated verbally. Who did
ever heare such a folly? Or where spake
I such a word? Lift vp your cowl good-
man and learne to read, but not to slā-
der: his iniuries bring mee in minde of
Hecuba, who was said togither with her
estate,

estate, to haue lost her humane shape: and changed her speeches into howlings and barkings: for this Observantine finding the overthrow of his cause cannot cease to barke.

Let vs now come out of this matter, as out of a shop (for indeed it is all but trash and traslickē) and let vs require these our masters and Doctors in questions, such as being handled in schools in Quodlibetary manner, may stand the instead of Purgations. 1. I will askē first where and when the Pope first gathered together the merits and superabundant satisfactions of Saints, & Martyns, and who gaue him commission to gather together this treasure, or commanded them to gather vp these supererogatory satisfactions for the redemption of the punishments due to other mens sinnes? 2. Secondly, who told him that God would accept of the ierkes and laſhes that a penitent giueth himselfe, or of the labours of S. Frances, or S. Dominicke, in payment or satisfaction for others?

ehers? Will a Judge set a prisoner at libertie because some friend of his hath scourged himselfe or fasted for him? 3. Whether the pardons that the Pope giuereth, without enioyning any penance be of any force? as also those which he giueth with conditiō to work some wickednesse as in the yeares 1587. and 1588. when hee gaue seven yeares of pardon to every one that would ioine with the holy Vnion: that is to say, that would rebell against their king, yet he a Roman Catholike? 4. Againe, In as much as these superabundant satisfactiōns of Saints are gathered together in to the Popes treasurie (because God will haue nothing lost) how haue the superabundant fatisfactions of such holy men as died vnder the old Testamēt, as Moses, Abraham, &c beene husban- ded? be those also in the Popes treasury? But where were they laid vp before the Pope had them? Did they lie lurking in some corner two or three thousand yeares, vntill the Pope gathered them toge.

together and found me anes to employ
the? It were not amisse also to enquire
the reason why the world in the yeare
of Iubile maketh such hast to Rome, co-
sidering that at Rome they may at all
times obtaine millions of yeares of In-
dulgences , and full remission of sinnes
and some six hundred thousand yeares
of plenary pardon. Aboue all we would
gladly know when a man that needeth
ten thousand yeares of pardon doth
purchase enough for fiftie thousand
yeares , what becommeth of the fortie
thousand yeares that remaineth : Cayer
saith that they returne into the treas-
orie for the good of others: but because
his companions doe despise & disgrace
him, wee would willingly bee taught by
some substantiall Doctor , the rather
for that at Rome and in one selfe place
a man may obtaine,besides the plenary
pardon,certaine thousands of yeares of
surplussage: To what end may that sof
plussage serue? wil the Pope therewith
pardon sins,& giue Indulgencēs by pre-
vision?

Cap. 6.

C A P . 6 .

That all the passages of holy Scripture by our adversaries quoted for prayer for the dead and for Purgatory are either false or unprofitable.



N all the Premises wee may see that our enimies fight but faintly & that they are armed but with strawes against the force of the truth : how much lesse shall they be able to do any thing when they shall be quite stripped, and that little armour that is left them, be cleane taken away? This is it which in this Chapter wee will with Gods helpe performe.

My adversaries therfore whose desire of gaine induceth them to practise Pyrotechny, doe heape together stubble good store, that is to say, simple proofs to kindle this fire of Purgatory. Of these proofs,

proofes, some concerne prayer for the dead, and some Purgatory , some taken out of the old, some out of the new Testament: we will then without dissimulation propound them all , and for my part I will deale with them with as much equitie and sinceritie as they haue dealt with me with fraud & vniustice, which consisteth in suppressing my best obiections and corrupting the rest.

Passages produced by these three Doctors to prove prayer for the dead.

All that my adversaries doe alleage concerning prayer for the dead is grounded vpon a false principle, namely , that who so prayeth for a dead body, presupposeth that there is a Purgatory: but in the last Chapter wee will shew that the prayers for the dead, which some of the ancients did vse, were even against Purgatorie. Here might we dispense for answering hereto, the rather for that albe-

if they should obtaine their desires, yet had they gained nothing toward the establishment of their Purgatory. Howbeit we will doe them thus much more then right, that nowe receaving their principle, we wil lay open the falsehood and impertinencie of their proofes therupon. 1. Cayer shall haue the credit to march foremost, as the most skilfull.

Cayer's paf
fages p. 24.
A falsehood

His words are these. It is said *Numbers 16.v.47. & .48.* that *Aaron reconciled the people both the quick and the dead.* A passage false and by him invented: for as well in the Hebrew, as in the translations, even in the Roman, it is thus, *Aaron standing upright betweene the dead and the living, besought God for the people: and the plague ceased.* 2. In the third book of *Kings. cap. 8.v .38.* There is a manner of prayer for the dead (saith Cayer) in these words. *Every prayer and supplication made by any man for the wound of his heart in the Church, it shall be acceptable to God.* Also in the 33. verse it is said. *If the people fall before their enemies, in praying*

to God they shal be heard. Were not this passage falsified, yet shew me one word in it that importeth praying for the dead. 3. Againe, he saith that in the 57. of *Esay* the Prophet complaineth that they did not pray for the dead. This also is false, neither is there any such speech throughout all the Chapter. Looke also what wee haue already said in the third Chapter and third Argument 4. He goeth on and saith that in the third Chapter of *Baruch* it is set downe in expresse words: *Heare o Lord God the prayer of the dead Israelits, and of their children that hane sinned before thee.* And soone after, *Remember not the iniuitie of our Fathers.* First, the booke is Apocriphall: secondly, In these wordes of [Israell] are comprised all the people of Israell, who in those daies through the extremitie of their captivitie & misery, were as if they lived not, as it appeareth in the eleventh verse, where it is laid, *Israell is counted with them that go downe to the graue.* Tearing those dead

dead, after the ordinary phrase of the Scripture, that are oppressed with affliction, and as it were within two inches of death: As *David* in the 88. Psalme, albeit alive, counteth himselfe among the dead and those that goe downe to the pit: so also in the 18. Psalme, v. 5. & 6. and in the 116. Psalme, v. 3. hee saith that he is environed and surprised with the snares of death and with the bonds of the sepulcher. Also in the 18. Psalme v. 19. the faithfull doe desire of God that he would restore them to life, as if they had beene dead, and already brought to the graue. Thirdly, to what purpose doth hee come in with a prayer of the dead, considering that our question concerneth only the prayer of the living for the dead. Fourthly, as concerning these words *Remember not the iniquitie of our fathers*, hee prayeth that the threats of the lawe, which denounce that *God will visit the iniquitie of the Fathers upon the children* be not executed upon them: hee therefore prayeth that

R

the

the sinnes of the fathers be no cause to prolong their captivitie, as plainly appeareth in the eight verse. Cayer produceth yet another passage out of the second of the *Machabes*, but that you shal find among the passages of the other two. 5. The Frier having discharged all his anger vpon *M. Calvin*, and charged that good man with infinit slanders, wresting the Interpretion of sundry his passages, and falsifying others, even so far forth as to make him say that the soules departed out of the bodies, doe not enjoy the beatitude before the resurrection, albeit that *Calvin* hath beaten down this error in a treatise which
Calvini P. si. etopannicbia he wrot expressly vpon that argument: he lastly in his 17.page, beginneth his proofes by the holy Scripture. 6. His words are these. *The holy Scripture which teacheth vs all that is necessary to salvation doth will for bid vs any thing that may be contrary thereto. now let any man shew me so much as one place that forbiddeth to pray for the dead.* The fire of Helie
 faith

saith the same: only he denieth that the Scripture containeth all things necessary to salvation: and therefore giueth examples. The baptisme of children: The consubstantialitie of the father with the sonne : The Trinitie of persons &c. To all the which wee haue already answered in the second Chapter. It were good these doctors could agreed among themselues. In the meane time in answer to the Fryer I say. It is a misshapen argument , and two of the propositions are false: The first Propositiō is this , *The holy Scripture commanding that which is necessary to saluation, doth also forbid all that is contrary thereto.* Which we deny , because here the question is of an expresse prohibition. For the Friar requireth that we should shew him such a one: but it is well knowe that God, when hee hath commanded any thing, doth not alwaies in expresse words adde the prohibition of the contrary: he wil be prayed vnto: but where doth he forbid that we should not pray

to him? It suffiseth that this prohibition follow the commandement, albeit it be not expressed. The second prohibition is also false. *That prayer for the dead is not forbidden.* For any addition to the commandement of God is forbidden *Deut.*
4.2. *prayer for the dead is an addition to the commandement of God:* it is therefore forbidden, because it is not commanded. Againe, *Prayer that is not of faith, cannot be acceptable to God,* *James, 1.6.* *Hebrewes, 11.6.* *Prayer for the dead is made without faith, for faith cometh of the word of God and is grounded therepon, but throughout all the worde of God prayer for the dead is not spoken of:* *It cannot then bee acceptable unto God.* Which is more, by the same argument we may proue al things: we may say that all that is in *Amadis* or in the chronicle of *S. Frances* is true, because wee find not that it is there contradicted. And let this be spoken in answer to Doctor *Du Val*, who groundeth his Purgatory vpon this, that *Iesus Christ*

Christ did not condemne prayer for the dead: which [faith hee] was put in practise among the Iewes, & yet Iesus Christ never reprooued the for it. True it is that the Iewes had their abuies which are not condemned in the Gospell.

As the sect of the *Esseans* witnesseth Pliny, lib. 5. cap. 17. and Josephus Anti-quitatum, lib. 18. cap. 2. And their opinion was and yet is, *That the Messias should be a great Prince, that should conquer the nations and subdue them to the Iewes.* Josephus also in his 12. booke and 2. Chapter. of the warres of the Iewes

faith that the Pharises taught the passage of the soules out of one body into another: yet did not Iesus Christ reprove them for the same. As concerning the opinion of praying for the dead, if any of the Iewes were tainted therewith, yet was it not vniversall doctrine receaved among them: besides that it hath no affinity with Purgatory. For even to this day such Iewes as pray for the dead knowe not what Purgato-

Joseph. In
that place
saith that
the Esseans
in the
course of
their life
observed
Pithagoras
rule.

Ecccl. 49. 10

Pag. 17.

ry is: and their ordinary prayer is that the memory of the dead may be blessed. 7. These Doctors having thus produced their reasons without Scripture, do now allege Scripture without reason. Thus saith the Frier S. James in his fifth Chapter saith, *Pray one for another that yee may be sauued.* Here S. James tyeth this to the living only. Hee also alleageth S. Augustine in his 20. book of the City of God, who saith, that the soules of the dead are not seperated from the Church. He farther demandeth who told us whether our Lord, teaching us to say, *forgive us our trespasses &c.* limited this prayer for the living or for the dead. This also is of the like nature and full of subteltie. Iesus Christ, saith hee, taught us to pray for the dead, when hee Instituted the Sacrament of the Euchrist. Where he said, *Drinke yee all of it;* for this is my blode of the new Testament which shall be shed for MANY, & S. Luke saith, for *YOV.* In saying for you & for many, he meaneth both present, absent, and to come:

Pag. 40.

time: therefore it is not for you to limit the will of Iesus Christ only to the living. To answere all this requireth much patience, though final dexterity: for we are driven to reduce these men, as little children, to the ABC of reason. 1. First this passage of S. James is falsified: for S. James speaketh of the cure of the body, not of the salvation of the soule, as appeareth by the verse next before. *Prayer in faith shall save the sicke, and the Lord shall raise him up againe.* And to the like end also was this vniō, namely to cure the diseased. Thus the Apostle healed many diseased by anointing them, *Marke. 16.* 13. Tertullian in his 2. booke *Sceptic.* c. 4. speaketh of one *Proculus*, who cured the Emperour *Severus* by anointing him with oile. 2. I would aske the subtle doctors to whom S. James wroti whether to the living, or to the dead, or to both? Surely he wroti to the living: for they vsē to carry no letters into Purgatory: then they whom he commanded to pray were living. 3. What kinde of

prooffe call you this? S. James excludeth
not the dead, neither doth he forbid to
pray for them: we must therefore pray
for them. Surely if this reason were of
force we must also pray for the Angels
for the Saints, yea for the damned: for
S. James doth not forbide to pray for
the dead of the n. 4. The same answere may
serue for that which they say That the
dead bee of the Church and one bodie
with vs: for who denyeth it? Must we
allege S. Augustine for that which

Apoc. 6. 12 we may learne in the word of God? But
Heb. 12. 23. doeth it follow that wee must pray to
Ephes. 3. 17 God for all that be of the Church? why
the doth not the Romish Church pray
for the Saints and Martyrs. 5. The me-
bers of one selfe body must helpe each
other, when any one of them standeth
in need of help. But here we maintaine
[Ex this is the somme of our difference]
that the faithful deceased need not our
succours. Tis Frier then presupposeth
as granted, that which is the main que-
stion. The passage ensuing, besides the
afore-

aforesaid absurdities, hath yet this particular, that it prelupposesthat the Lords praier is said for the dead also: If so, thē do we also pray that God would giue them their dayly bread : As for bread it is the lesse strange because the fire of Purgatory is sufficient to bake it : and sith in the Masle it is said that the soules do sleepe in this fire, and rest in a slumber of peace, it is like whē they awake they haue a good appetite. But I cannot comprehende howe this bread may be called, Dayly, sith there they haue neither day nor sun. Hereto let vs adioyne the same that our doctors haue confessed. That God hath already pardoned those roasted soules from all their offences, & that he only requieth of them the paines due to the sins already pardoned; how can we then desire God to forgive them their sins which are already forgiven them. A lyer must haue a good memory. The last passage for subtlety beareth away the bel. Jesus Christ, [saith the Monk] shed his blood

for

for many: therefore for the dead. What need he to seeke so farre set proofes to proue that which we confessie: who denieth but the blood of Iesus Christ was shed for many: for al the faithful: for all the Saints and Martyrs? How impertinent also is this collection that the Friar here maketh out of the ancients to proue that the Lords Supper is a sacrifice? What maketh it for Purgatory? Sith we grant that it is a sacrifice; but as it is said in the Masse: A sacrifice of praise and thanksgiving: neither Propitiatory nor redemptory, but by representation, because the supper is a commemoration of the death of Iesus Christ the only propitiatorie sacrifice: And in regard hereof this sacrifice was alwaies called *Eucharistie* that is A thanksgiving. As for the commemoration of the dead, practised by some of the ancients in the supper, I wil in the next chapter following proue that it maketh against Purgorie: for therein they also made a commemoration of the Apostles and

Martyrs. And in this place doth the Frier proue himselfe a most ridiculous flatterer , in spreading abroad such Panegericcs and praises of Monsieur *Duranti* [one that deserveth commendations out of an honeste mans mouth] as also of our king , who is too wise to thinke that such commédaçions are other then shamelesse beginnings. But what is become of those daies when men of his coat went in Procession in armes, the pike in one hand & the portuise in the other , and were the firebrands of publike combustions, encouraging the people against their king, whilst we as good subiects , even such as we will be to the death , did shed our blood in his service ? Of like substance also is the fable that hee patcheth vp of a Massie song in England for the soule of the late Queene , and the offerings contributed in her funerall wherevpon in full hope he exclaimeth: *At length the truth shall rise out of Democritus well: you deceave your selfe, good man, she rose from*

Pag. 66.

from thence even in the time of the A-
postles, and primitiue Church: But the
devil hath dealt with her as he did with
Joseph when hee came out of the well:
she hath been sold to strange marchants
brought into bondage, and put in sub-
jection, not as *Joseph* was to an Eunuch,
but to the father of lies marveilous
fruitfull. (8) This now decided let vs in-
to our way againe. In his 19. page hee
bringeth in a prayer for the dead, taken
out of Esay, 57. 1. & 2. Cayer also pag. 24
citeth the same place, but contrarieth
the Frier, saying that it is not a prayer
for the dead, but a lamentation that he
maketh because that in those daies in
Israel they prayed not for the dead. The
fire of Hell is content to say only that
this passage doth not condemne Pur-
gatory. Thus doe these our masters ac-
cord among themselves: but in the third
Chapter we haue shewed that the Fri-
er falsifieth this place and that the same
quite quenches Purgatory. (9) Nowe
followeth the passage which all the 3
Do-

Doctors make vse of , & whereof they forme a mightie Bulwarke. It is in the 2. of the *Machabes* the 12. where [say they] *Iudas* sent 12 thousand drachimes of silver to Hierusalem to be offered in sacrifice for the dead. hereto we answer 1. They falsifie the place. 2. The book is not Canonical. 3. Were it Canonical, ^{The Frier} pag. 10. yet maketh it nothing for Purgatory. 4. They sinne against the naturall principles of the question: For we never dispute against any but by the priuileges and autorities that we receaue. Men dispute not with Iewes by the autoritie of the new Testament: neither will the Gentils disputing against the Christians, produce the testimony of *Hesiods* Theogony. This *S. Augustine* knowing, in his question against *Maximine*, saith in his third booke and 14. Chapter, that he will vle the Scriptures, *non quorundam proprys, sed utriusque communibus.* Not proper to such, or to such, but cōmon to both. Now let vs returne over the three first points. First the falsifica-

tion is proued by reading over the place. This it is. *Iudas sent to Hierusalem the summe of twelue thousand drachmes of silver to offer sacrifices for the sinne*, hee saith, *for the sinne not as the Frier saith for the dead*. Now what these wordes *for the sinne* doth signify shall hereafter appeare. That the book is not Canonical, we haue infinite proffes. 1. First, these books are not in the Hebrewe, 2. Iesus Christ and his Apostles, whoe vpon every occasion did alleage the passages of the old Testament, never named any of these bookees, neither out of them cited any passage. 3. The Autore himselfe cap. 2. v. 19. saith that his purpose is to abridge the ffe bookees of *Iason* the Cirinean into one booke. Now if *Iasons* bookees were not Canonical, how can the abstract of them be Canonical? If *Trogus* or *Dyon* bee prophane bookees, how can *Iustine* or *Xiphiline* be sacred. S. Paule, 2. Tim. 3. 16. saith *All Scripture is given by inspiration of God*. But what inspiration is it to say the same

same that another in a prophane booke
hath spoken , and only to abridge his
words? What more? The Autor doub-
ting whether he had said well, toward
the ende concludeth thus. *If I haue said
well and as it appertaineth to the history,
it is as much as I desire.* Are the motions
of the spirit of God so insensible or
doubtfull as to leauue the mind in sus-
pense and vncertainte , concerning the
excellency of such things as it hath sug-
gested; a little after hee excuseth the
simplicitie of his stile. Will God who
hath no interest to be beleued, whose
naked words doe farre exceed the most
polished words of man excuse the po-
verty of his owne phrase ? Or shall not
hee that made the tongue haue elo-
quence enough? yes , for hee inspireth
his servants with so much eloquence
as he thinketh good : neither is it for vs
either to distast it or to bring excuses.
But in the reading of these books how
many things doe weaken their autor-
ity? In the second of the *Machabes*, 1.19.

it is said that the Iewes were led captive into Persia, where hee should have said Babylon or Chaldea : for in the time of Nabuchadnezar , who transported the Persia was not yet vnited into one kingdome with Chaldea: Cyrus some seventy yeares after, vpon his taking of Babylon vnited these two kingdomes: an errour that made Chrysostome to stumble in his sixt homely vpon Matthew, where hee saith that the Iewes were delivered out of the Persian captivity. 1. Maccab. 1.7. he saith that Alexander devided his kingdome among his friends before he dyed, which is contrary to the general consent of all historiographers, who all do testifie that he dyed in Babilon without disposing of any thing : which also the warres succeeding betweene his princes and domesticall servants about the division of his conquests do sufficiently shew. Read Justin, Curtius, Arrian, Plutarch in the beginning of the life of Xerxes, and toward the end of the life of Alexander. In the eighth chapter of the same

same booke he speaketh like a Clarke at Annes, and saith that by great battailes the Romans had conquered the Galatians: yet in those daies they had set no foot in Gaule to conquer it. Neither can he by the Galatians vnderstand the Galatians or Gallo-greekes of *Asia*, who were cōquered without resistāce; besides in that place he also speaketh of the conquest of Spaine, as neere to the Gaules. In the said place it is also said that they had taken *Antiochus the great* *Livy, lib. 39.* on liue, contrary to the testimonie of all *& 36. Eu-*
historiographers. Read Livy, Florus, Eusebius, lib. 3 *trop. lib. 4*
tropius, and others. Well doe they con- *cap. 8.*
fesse that Antiochus lost three notable
battailes: one in Achaea against Accilius
Glabrio: another vpon the seaes vnder
the conduct of Anniball: the third neere
to Magnesia a town in Asia against Cor-
nelius Scipio, but was never prisoner or
captiue to the Romans. In the same
Chapter it is said that the Romans gaue
the Indies to Eumenes, to whome were
giuen only certaine townes to Naxos,

before wonne from *Antiochus*. For as
for the Indies the Romans never sawe
them: and when their Empire was at
the highest, they never went far beyond
Euphrates. But the most notable of all
is that in the 16. verse, it is said that the
Romans yearly committed their estate
to one man; considering it is manifest
that yearly they created two Consuls,
whereof the prooufe were superfluous.
In the 2. Chap.o f the 2. of *Machabees*
is said that *Seremy* hid the Arke in
chest of the mountaine *Nebo*, that it
might be found after the captivitie: and
that this place should be vnowne vntill
that God had gathered againe the
congregation of the people, which is
contrary to the 10. Chap.v.22. of the
of *Esdras*: by our adversaries accounted
Canonicall, which saith that the Arke
was defaced by the enimie: also in the
sermon of *Onction*, attributed to *Sopriani*
it is said *Arca ab Allophilis captiua*
The Arke was taken by strangers. Ex
perience saith as much: for after there
turne

utne out of captivitie we find no mention of the Arke, neither was there any in the Temple; as all the Rabbins do testify: who complained that in the second house they wanted fve things which the firſt house had. 1. Vrim and Thumim. 2. The holy fire. 3. The Arke. 4. The presence of the divinitie. 5. The spirit or Inspiration: which so tortureth Bellarmine, that he proceedeth so far as to say that this Arke is yet hidden and shall bee found the next day before the judgement: hitting the counterfeitors and forgers of tellicks, & shreudknocke over the knuckles: for the booke of Roman Indulgences printed at Rome, saith that the Arke is reserved at Rome among the relicks of the Church of Lateran. In the 2. of Machabes, cap. 14. the act of Razias is commended; who slew himselfe: neither can we say that his valiancy only is commended: for it is there exprefly delivered that hee died vertuously. And I ſee that this opinion beginned to get ground among ſome

Rabbi Scto.
lomo Iacobii.
Initio Propb:
Aggei, v. 8.

of our adversaries. For Carron the Divine at Burdeaux, otherwise a man of a good spirit, doth stiffe and stoutly main taine this opinion in his second booke of wisdome, cap. 12. especially in the 450 page of the impression of Burdeaux, where he shitteth vp his discourse with this resolution: *That we must try all meanes before we come to this extremis;* also that it is a point of wisdome to know the time and take it. And withal he scor nth the cowardinesse of many that haue outlived their glory. He also saith page 405. that the world hath longis ved vnder vnjust, vngodly and extravagant lawes; which if any man should endeavour to reforme, he should shew himselfe an enimie to the Commonwealth: withall that turbulent surren vnder pretence of reforming do matt alk. What shall we say of the strange contradictions in these bookes? Wee finde that Antiochus the noble died three times. In the first booke cap. 6. hee died at Babylon in his bed: In the secōd cap.

he dieth in the Temple of *Nanner* in Persia, where hee and his being entraped and enclosed in the Temple, he was slaine with stones. Afterward in the 9. Chapter following , falling from his chariot in his returne from *Persia*, the wormes issued out of his body and hee died a stranger among the mountaines. How a stranger , if hee died at *Babylon* the capitall city of his dominions? HOW in the mountains, sith *Babylon* standeth in a plaine, and is scituated vpon the ri- ver *Euphrates*? How with a fall from his chariot, if hee were stoned in the Tem- ple? Neither can it be said that they were sundry *Antiochus*: for all this is reported in the time of *Judas* , in whose daies there was but one *Antiochus*. Yea & in the first booke cap. 1. and in the second cap. 9. he is surnamed the Noble, or *Epiphanes*, in either place. What more? these booke doe reckon the yeares frō the beginning of the raigne of the Gre- tians in *Asia*. In the first of the *Machabees* the 9. it is said that *Judas* was slaine in

See the 12.
book of Io-
seph. Anti-
quities,
where wee
shall finde
the trace
of the late
contradic-
tion,

the yeare 152. but in the 4. of the secōd booke *Indus* writ letters bearing date 188. that is to say, six and thirtie years after his death.

Now let vs see in what accōut these bookes were holden in the primitive Church. The Councell of *Laodicea* of like antiquitie as the Councell of *Nice*, placeth not these bookes in ranck with the Canonical, wherein I admire the little faith of our Frier minor, who in the 23.page of his booke, dare report that this Councell placeth the *Machabes* among the Canonicals: for they are not so much as there named. afterward the sixt vniversall Councell approoueth and confirmeth all the contents of the Councell of *Laodicea*. Hereto agreeith the Councell of *Carthage*, wherein S. *Augustine* was presēt. True it is that the Latine copies miserably falsified by our adversaries, doe place these bookes among the Canonical: but in the Greek copies printed by themselues they are not once mentioned. As for the ancēt

That the
primitiue
Church ne
veracknow
ledged the
Machabes
be Canoni
call.

The falle
hood of
the Frier,

At Paris
by Conrad
Neobarius
1540.

Doctors

Doctors, when shall we haue produced
their depositions herevpon. *S. Hierome*
in his Prologue vpon the Bible, hath ex-
preſly handled this matter. There hee
admitteth no other bookeſ of the olde
Testament to be Canonickall but ſuch
as bee in the Hebrew Bible, in number
two and twentie: himſelfe in the pre-
face vpon the bookeſ of *Salomon*, ſpea-
king of *Eccleſiaſticus*, and the wiſdome
of *Salomon* ſaith thus. *As the Church in-*
*deed readeth the bookeſ of *Judith*, of *Toby*,*
*and of the *Machabes*, but not among the*
Canonickall Scriptures: even ſo alſo ſhee
readeth theſe two volumes, for the edifica-
tion of the people: but not to conſume the
*doctrine of the Church. *S. Hillary* vpon the*
*prologue to the *Pſalmes*, agreeeth with*
**S. Hierome*, and ſaith that in the old Te-*
ſtament there bee as many bookeſ as
*there be letters in the Hebrew Alpha-*bet*, that is two and twentie. *Athenaſius**
*in his booke entituled *Synopſis S. Scrip-**
turæ, nameth all the bookeſ of the olde
Testament unto two and twentie and

Prologue Ga-
leatus.
Macbab. lib.
inter Scriptu-
ras Cano-
nicas Eccle-
fia non reci-
pit.

two and twentie: himſelfe in the pre-
face vpon the bookeſ of *Salomon*, ſpea-
king of *Eccleſiaſticus*, and the wiſdome
of *Salomon* ſaith thus. *As the Church in-*
*deed readeth the bookeſ of *Judith*, of *Toby*,*
*and of the *Machabes*, but not among the*
Canonickall Scriptures: even ſo alſo ſhee
readeth theſe two volumes, for the edifica-
tion of the people: but not to conſume the
*doctrine of the Church. *S. Hillary* vpon the*
*prologue to the *Pſalmes*, agreeeth with*
**S. Hierome*, and ſaith that in the old Te-*
ſtament there bee as many bookeſ as
*there be letters in the Hebrew Alpha-*bet*, that is two and twentie. *Athenaſius**
*in his booke entituled *Synopſis S. Scrip-**
turæ, nameth all the bookeſ of the olde
Testament unto two and twentie and

saith, That the rest of the booke of the
olde Testament are not Canonical
neither read to any but to the Catechume-
ns: Manethon Bishop of Sardis giueth
vs a catalogue of the booke of the old
Testament in the fourth booke of Euse-
bius, cap. 25. Where in the *Macchabees*
are not named. Eusebius in his thirde
booke and tenth Chapter speaking of
the booke of the old Testament saith,
*we haue no infinite number of discordant
bookes, but only two and twenty.* And far-
ther he saith that whatsoeuer is written
since the time of *Alexander*, is not wor-
thy like credit as the former, and of this
sort are the *Macchabees*. Epiphanius in
his booke of measures saith as much: &
nameth all the booke of the old Testa-
ment, but speaketh not of the *Macchi-
bees*. Among the works of *S. Cyprian* we
finde a treatise of the exposition of the
Creed, which seemeth rather to bee of
Ruffinus. Therein the autor nameth all
the booke both of the old and new Te-
stament & then saith, *These are the books
which*

which the fathers haue enclosed in the Canon and Rule from whence wee are to take the proofes of our faith: yet are wee to understand that there be other bookees not Canonical, but Ecclesiasticall, among which are the bookees of Tobie, Iudith & the Macchabeees, &c. What woulde wee haue more? Among al the Bishops of Rome even *Gregory the great* in his morals vp on *Iob. lib. 19. cap. 29.* purposing to alleadge the *Macchabeees* concerning the act of *Eleazar* excuseth himself in these words. *wherein we speake not from the purpose albeit wee produce testimonies out of the bookees not Canonical:* but written Qua in re non in ordi- nate agimus sex libris no canonice, &c. for the edification of the Church: he wrot sixe hundred yeares after Jesus Christ. Even *Bellarmino* doth confess that *Origen, Athanasius, Nazianzen, Epiphanius & Hierome* received not the *Macchabeees* among the Canonical. Our aduersaries make a buckler of *S. Augustine* & set him in counterpoize against all antiquity: in this point conteruning all the authority of the fathers and their own Popes,

bell.lib.1.de verbo Dei. cap.10.

Popes. And yet herein they doe him wrong: for this good father never strayed from the vniuersall consent of the Church in his time. Vnto *Gaudentium* *August. ad Gaudent. li. 2. cap. 23.* who vsed the auctority of the example of *Razias* that killed himselfe, and is mentioned in the second of the *Macchabees* he answereith thus. *The Iewes hold not this booke in like degree as the law, the Prophets and the Psalmes:* to whom Iesus Christ yeeldeth testimony, as to those that bare witness of him: but this booke is received by the Church not unprofitably, if it be read discreetly, especially in regarde of the sufferings of certaine Martyrs. Read the whole page, and yee shal see that S. *Augustines intent was to beate downe the obiection of Gaudentius,* who armed himselfe with the auctority of this booke: also to proue that Iesus Christ deserued no auctority to any other but to the law, to the Prophets and to the Psalmes. Yet do our adversaries produce some passages out of S. *Augustin* to the contrary, but manifestly fальſified.

August.

In

In his eighteenth booke of the cittie of God, cap. 36. he saith thus. *The suppresa-*
tion of this time, from the new building of Quoru super-
putatio tem-
porum nou-
the temple is not found in the holy scrip- in Scrip san-
tures which are called Canonicall: but in o- tu que Ca-
ther bookes: which are the Macchabees; nonica appelle-
could hee more expressly raze the Mac- lant us sed in
chabees out of the Canonical scriptures alii inveni-
but at the ende hereof let vs see a taile tur, in quib-
most botcherly clapt on by some Mōk. sunt & Ma-
which booke not the Jewes, but the Church chab. libri
holdeth for Canonicall: O grosse Impo- ques non
stor! After he hath saide that the Mac- Iudei sed Ec-
chabees are not holy scripture, nor Ca- lesia pro Ca-
nonicall, would he say that the Church nonicus habet
receiveth them for Canonicall? The
frier saith that sundry fathers haue vsed
these books and do cite passages out of
them. To what purpose is this? Who-
soever alleadgeth a book, doth hether-
fore hold it to be Canonicall? But we
stand now vpon much stronger teame.
For this passage well wayed, will bee
found contrary to Purgatory. He saith
that Judas offering sacrifice for fiarie
thought;

thought vpon the resurrection:yea hee saith that otherwise it had beeene a folly to pray for the dead:whereby it appeareth that the auctor never imagined that *Iudas* praied to bring these soules out of Purgatory:but that he praid that the sinne by the committed might not hinder them from rising to glory and salvation : for any man that is demanded wherefore he prayeth for the dead, if he answer that it is for the resurrection , he manifestly sheweth that he believeth no Purgatory . Otherwise hee would not haue omitted that which is most vrgent, but would haue craved to be released out of such long and horrible torments. Aske all these our Masters wherefore they pray for the dead I am sure none of them will say for the resurrection.

Pag.11.

The Frier foreseeing a storme of passages of the fathers conspiring to overthrow the auctority of this book, shrinking betimes; and as it were forsaking the place, saith, That at the least it can
arguons
not

not be denied but that this is a historic
which assureth vs that *Judas* made prai-
ers and sacrifices for his brethrē decea-
sed: & there is no appearance to impute
the inventiō of this act to him: & there-
fore it were Impudencie to condemne
him. And this is the place where I
meane to gratifie the frier. For albeit
this booke may as well bee false in this
point as it is in the others that I haue
laid open, yet will I admit this history
as a truth. Thus it is at large. After the
battaile *Judas* and his men came to ga-
ther vp the bodies of the slaine and to
burie them, but they found vnder their
apparel things cōsecrated to the Idols
that were at *Tannia*: a matter forbiddē
in the law. Then had they recourse to
prayer, and intreated that the sin com-
mitted might be forgiven and forgot: &
Judas therevpon having made a collec-
tion, sent to *Hierusalem* twelue thou-
sand dramis of silver to offer in sacrifice
for the sin; hitherto the history. That
which ensueth is the auftours Judge-
ment

ment, whom we receiuie for an historiographer, but not for a judge, or doctor in matters of faith. In this history then, whiche, I pray you, is the first word importing praier for the dead? Or that concerneth Purgatory? Had *Iudas* offered for the dead, he would haue praied for all their sins, and not for that sin onely *it* and vpon this reason did the Frier falsifie this passage and set it for the dead instead of *for the sinne*. *Iudas* therefore prayed that the sin of some might not pull downe the wrath of God vpon all the people, as in the like case the sin of *Achan* had procured the overthrow of all the people of Israell. *Iosua.* 7.

355. 10 The frier addeth yet one passage out of *Toby*, forgiving Almes for the dead: These [saith he] are the wordes of *Toby*. *Cast thy bread and thy wine upon the graue of the righteous and beware thou eate not with sinners*. Whereto we saie first the book is Apocryphal, & al the testimonies produced against the booke of the *Macchabees* are in force against the

the booke of *Toby*: for it is in the same Rancke: yea this book hath this in particular, that it maketh the angel *Raphael* alyer; who being demanded by *Tobias* who he was, answered, *I am Azarias of the kindred of great Ananias, and of thy brethren*. Yet let vs admit this booke were Canonicall, and consider the passage *Cast thy bread & wine vpon the graues of the righteous*: then [saith the Monke] It must needs be there were almes for the dead. 1. First this hath no such sequence, neither can we hereof frame any good Argument. 2. Againe, no man denieth but it is good to giue almes for the dead: that is to say, not only inheritance of the dead, but also for and instead of the dead: giving to the poore that which the deceased woulde haue given if he had lived: but not for fetching his soule out of Purgatory: for ther of we find not one word in *Toby*. The heathen that prayed not to fetch their dead out of Purgatory yet ceased not from giving almes, and making funeral feasts

feasts, ferales caenas silicernia. Yea even among the Israelites there was some such matter, not for the redemption of the soule departed, but for the Consolation of the survivors: as we learne in

Ierem. 16. 7 where hee placeth this among

Tertull. de Resur. carnis the afflictions prepared for the Jewes:

e. s. viiiij. defunctos atrocissime ex- aurit, quos postmodum Gulosissimè nutririunt. They shall not stretch out the hands for the in the mourning, to comfort them for the dead: neither shall they giue them the cup of Consolation for to drinke for their father or for their mother. Neither can this custome be reprooued in case ther e be neither excesse nor superstition.

3. The Christians in the primitiue Church on the day of the remembrance of the Martyrs, tooke their repast neer to the graues; and as abuse doth commonly intrude it selfe, they many tyme overdranke themselves and buried their reasons vpon the sepulchers.

S. Augustini againts Faustus the Manichean, lib. 20 cap. 21. saith. How can wee allow of those that drinke themselves drunken at the memorie of the Martyres? considering if they shoulde



should do it in their houses, al true doctrine
would condemne them? Hereby it appear-
eth that the meats set vpon the sepul-
chers were not a price or offering to
deliver the soules of the dead: for they
were set vpon the sepulchers of those
Martyres for whome the Church of
Rome holdes that wee must not pray.
4. Consider also I pray you whether
this Monke desired to be beleoued: and
mocketh not himselfe, when hee saith
that this bread and wine was for those
that were destined to weepe for the de-
ceased, and to pray for them, that they
might take some comfort? For what a
iest is this, to buy teares with bread? to
haue certaine persons destined and af-
fected to weeping? & thus to bring tears
to be an occupation? and so of an afflic-
tion to erect a trade? A course indeed
practised by the heathen, and by the
Iewes imitated, yet by Chrysostome cō-
demned: which also the Prophet Jeremy
mocketh, saying, *Call for the mourning
women and let them come.* But what ap-
pea-

pearance is there that these teares pre-meditated and hired may bee accepted for a payment and satisfaction to the justice of God, and so enable to redeem a soule out of Purgatory?

Fire of He- 11 The same Monke, as also the
lie pag; 12. fire of *Heli* doe inculcate many exam-
& 13. ples of weeping and fasting for the dead as the teares & fastings after the deaths of *Saul, Jonathan, Abner, &c.* Yet amog all these lamentations we find no mention of prayer for the dead, or of Purgatory. Besides wee haue shewed that *Saul* died in Gods displeasure: that *Jacob* and *Moses* were also bewailed, who nevertheless never descended into Purgatory: and for such the Church of Rome saith we must not pray.

Places out of the new Testament for
prayers for the dead.

12 Now follow the Friars places gathered out of the new Testament to the same purpose. The first is page 39.

and

and is taken out of the Gospell of s.
John, where Martha saith to Iesus Christ
Lord if thou haddest beeene here, my brother
had not died. Yet doe I now know that what
soever thou askest of the father he will give
it thee. It is very certaine [saith hee] that
Martha prayed our Lord Iesus Christ
to make some prayer for her brother,
for shee beleueed not that Iesus Christ
could of himselfe raise him againe. All
coniectures: All false propositions: and
yet not without contradiction. For if
Martha beleueed that God would grāt
to Iesus Christ whatsoever hee deman-
ded, shee beleueed that Iesus Christ
could raise him againe: for he could de-
mand it. In this place the Frier prates a-
pace, and doth imitate Cayer, who in
the beginning of his booke saith that
wee beleue neither heaven nor hell.
The intent of the Ministers [saith he] is to
deny both Purgatory and Paradise: for wee
know that at Geneva in the Italian Church
after they had argued of the means to root
out the beliefe of Purgatory, one of their

^A slander;

Dedcons rising vp, said: let vs doe that
which we had once determined: let vs deny
the Immortalitie of the soule: so shall wee
soone see Purgatory laid along. The fire of
Helie faith, it was not a Deacon but a
Minister: yea & he saith moreover that
one Perrat a Minister of Geneva, in his
life complained that among vs the beasts
are buried with greater honour then
men: But he speaketh as if a man alrea-
dy deceased: so truely hee is informed:
but the man yet liveth, and if the accu-
ser or accusation did deserue it I could
easily from himselfe procure the con-
futation of so cold a slander. Hereypon
were the Divell our principall enimie
a man to be examined, I would demand
of him whether our fathers that suffe-
red martyrdome for the Gospell, who
were so lavish of their blood, and so spa-
king of the glory of God, did think that
there was no heaven, or that the soules
were mortall? But in as much as wee
meddle not with coniurings or making
the spirits to appeare, as our adver-
saries

ties doe let the Friar take his place and
be our ludge therein. Dare hee say that
these persons did not aspire to eternall
life? The two *Decy*, *Curtius*, or *Empedo-*
cles, who with their deathes did pur-
chase fame & voluntary lost their liues
to purchase commendatiōs after death
might haue done it without hope of
immortalitie : But where the death is
accompained with infamy & the ashes
overlaid with reproach, what man will
without hope of immortalitic seeke an
inglorious death , and voluntarily lose
both his life and his honor ? Moreover,
who be our slanderers? Even the props
and pillars of the Roman sea : a sea that
hath becene blemished with Popes that
haue made profession to teach that
there is no Paradise, and that the soules
of men doe die together with their bo-
dies as doe the soules of beastes. Let
theſe writers of fires, furnaces, & tor-
rents acknowledge whether theſe bee
not the very words of the Councell of
Conſtance, Sess. XI. John the 23. Oſten and

very often in the presence of sundry prelates and other good and honest men bath laid, supported, taught, and obstinately at the instigation of the divell, maintained that there is no eternall life, neither any other life after this; yea he bath said and obstinately beleemeed that the soule of man dieth with his body and is extinct as those of brute beasts. He bath also said that man once dead shall never rise againe at the last day, &c. And afterward it is said that all this is publikely and well knowne. O how the pulpits should haue rung of it if any one of vs had spoken but the hundredth part hereof.

12 There resteth yet one place taken out of S. Paule. 1. Cor. 15. 29. What shal they doe that are baptised for dead? The Frier in liew of these wordes for dead hath set downe for the dead. The fire of Helie committeth a notable falsehood and disguiseth the passage thus. what Falshoods, shall they doe that baptise themselves for the dead? And then expoundeth that which he hath corrupted in this manner;

Pag. 46.

To

To baptise ones selfe signifieth to doe laborious and satisfactory workes for the dead: and withall wee must vnderstand that it is to fetch them out of Purgatory. Good God what a troublelome thing lying is? This interpretation is taken from Bellarmine, who according to his manner, hauing alleaged the explication of a number of the fathers as Tertullian, Ambrose, Sedulius, Theodore, Chrysostome, Oecumenius, Theophilact, &c washeth al their heads, and for the establishment of his owne exposition confuteth all their explications. And this doth the Frier confirme with the autoritie of Turrian the Iesuite, who maketh vse of this passage. An excellent testimonie, and of great antiquity. But the sense of these wordes must be taken of the Apostles intent: his intent was to proue the resurrection; here to hee employeth baptisme, which in those daies was celebrated by plonging the whole body in water, in token that we are in death: & the comming forth

This is bee
seen in
Mat. 5. 16.
Marc. 1. 10.

of the water representeth the resurrec-
tion : S. Paules meaning is that this
signe were in vaine if there were no re-
surrection: and that in vaine we are bap-
tized for dead, or as dead, and to repre-
sent vnto vs that wee are in death, if
there be no hope of Resurrection. The
explicatio of Theodoret groweth much
herevpon, which also Cajetan doth fol-
low.

The places of scripture wherevpon
these Doctors doe lay the foundations
of their Purgatory. 1. Cayer pag. 5. pro-
veth the multitude of habitations un-
der the earth by the creed, where it is
saide *Descendit ad Inferos* in the plurall
number: but his grammar faileth him:
for in the Greeke it is *αδεσ* in the singu-
lar; and *Inferi* in the plurall importeth
no more diversity of chambers, or ha-
bitations then *Superi*, which signifieth
those that liue vpon the earth. Virgill.
Eneid. 6. *Apud superos farto Letatus in-*
ani.

3 Againe, vpon the last of the Ar-

velation where it is written, Out of the Pag. 9.
 throne proceeded a river of water cleare as
 chriftall. He foundeth Purgatory in ri-
 vers, in bathes, in yce, vnder the leaues
 of trees, &c To the same end he alleag-
 eth the 92. Psalmc. *The righteous shall*
flourish like a Palme tree. And this pas-
 sage doeth hee make to serue for a de-
 fence of his flowred medow that lieth
 at the end of Purgatory. Let vs yeeld: *Peter Videl*
Palme Cayer
 this Doctor taketh vp the straw, which
 is not like the palme, albeit he assumeth
 that name; but rather like the figge tree
 which Christ cursed & it bare no more
 fruit.

3. Himselfe defendeth the altars Pag. 17.
 wherevpon the saying of a stinted nu-
 bēr of Masses sufficeth to fetch a soule
 out of Purgatory: because in the lawe
 there was an altar of propitiation.

4. In page 23. he heapeth vp a whole
 bedroule of passages for Purgatory, as
 if they were paternosters. i. Because
 there was a flaming sworde before the
 garden of Eden: and the same passage
 doth

doth the fire of *Heli*e make vse of. 2. By the fire of sacrifices after the law of nature: for he imagineth that the making of sacrifices by fire is a law of nature, & thus doth he confesseth that he hath lost his humane nature, because he doth not sacrifice by fire. 3. Because the law was given in fire. 4. By the perpetuall fire that was vpon the altar. 5. By the judgement of God that must be in fire. 2. Pet. 3. Out of al this he cōcludeth that there is a purgatory. How many pens & sonnets shall wee pin vpon this doctor in reward of his profound subtlety. Some few other passages there bee, but they wil be found among those of his companions.

The auctor of the fire of *Heli*e affordeth vs as devout ones. He in his 11. page endevouring to stall his proofes, which [saith he] are as cleere as the sun, compareth me to *Senecas* maid, but I trust to make him more like to *Pantachess* boy who plaid the Philosopher whiles they belaboured him.

5 Hee cutteth vp his reasons with this knife, flourishing at the gate of the earthly Paradice. This sword is Purgatory and so did S. Ambrose understand it : but hereafter wee shall proue it false.

6 Then commmeth the ninth of E. say, Impiety is kindled as fire, and shall destroy the bryers and thornes . This fire is Purgatory, and well it may bee because it is compared to iniquity.

7 Then followeth the Prophet Micheas the 7. Reioice not against mee O mine enemie, though I fall I shall arise; whe I shall sit in darknesse I wil beare the wrath of God, untill bee plead my cause, bee will bring me to light and I shall see his righteousnesse. This darknesse and this wrath are Purgatory, and these be the wordes of those poore roasted soules speaking to their enimies that doe reioice to see them tormented. 1. But how do these enimies reioice if they be in helpe? 2. how doe they speake one with another? 3. If these enimies be living who ever reioiced

ced in his enimies death, because he was in Purgatory? Or who told him that he was there? and why doth he not rather feare then persist in his hatred? Why is he not rather sory that he is not in hel?

4. How commeth it to passe that God hath not yet iudged the cause of these poore souls against their enimies? but reade the whole chapter and you shall perceiue that they that there speake be the living and not the dead.

8 After commeth the ninth of Zachary, *In the blood of thy covenant thou hast delivered thy prisoners out of the pit where is no water.* This pit without wa-
ter is Purgatory: why doth he feare to put water in Purgatory, sith hee hath put snow in hell? Therefore also doth the frier contradict him and faith, that the most common expositio speaketh of delivering soules out of Limbo. They shall agree, if they list, S. i. Augustine in his city of God, lib. 18. cap. 35. shall understande this of the deliverance from sinne and from the miseries of this life.

S. Hieronim

Pag. 46.
Pag. 68.

8. Hierome in his cōmentary vpon this place, vnderstandeth it of hell: yet were it better that Gods word should be the judge. S. Matthew 21. v. 5. alleadging the former veres sheweth that this passage is meant of Iesus Christ. Now what is the deliverāce of the Church through the bloode of Iesus Christ but our redēption from the captivity of Satan and eternall death? Of this deliverance speaketh Zacharie, albeit vnder the figure of the deliverance from the capti-
vity of Babilon: as also it were strange that Zachary speaking of the deliverāce of the Church through the bloode of the covenant shoulde speake only of Purgatory and Limbo, and make menti-
on of the redēption from hell and e-
ternall death.

9. That which followeth is verie pleasant. Psal. 66. we went through fire & water but thou broughtest out into a refre-
shing. In the former passage he woulde haue no water in Purgatory: now he will haue both fire and water there. Be-
sides

sides, the place is falsified. For according to the Hebrew text it is, *Thou hast brought me out into a plentifull place.* Other passages he hath which are to bee found among the friers passages.

The Frier
pag. 30.

This hee
saith. p. 34.
Pag. 60. 16.

Pag. 47.

10 The first passage that he alledgeth is out of *Esay, 30. 33.* *Tophet is prepared of old, It is even prepared by the king he hath made it deepe & large: the burning thereof is fire and much wood: the breath of the Lorde kindling it like a river of brimstone.* *Tophet saith the Frier is Purgatory:* this king is God: and the breath of the Lord bringeth with it consolation, the end and the beatitude, &c. But against this doth *Cayer* quarrell and saie that it concerneth the iudgement of God against the iniquity of *Aſſur*, and confesseth that this king is the king of *Aſſur*. The fire of *Helle* returneth the ball to the Frier & holdeth this passage to be a *Noli me tangere*, but as I have answered so I answer stil, that we groūd no articles of faith vpon Allegories. 2. Secondly, *Tophet is a place neare to Hierusalem*.

jerusalem in the valley of Hynnon, as witnesseth Iosua. 15. and 2. King. 23. where the Idolaters burned their children to Moloch or Baal. Whereupon the Prophet here taketh Tophet for the torment prepared for the wicked. 3. That in the whole course of the text it appeareth that Esay speaketh of the wicked, not of the children of God. 4. That the frier falsifieth the passage in saying by the king where in the Hebrew it is for the king. 5. That this king is the king of Asfur, or of Assiria, of whō we speake not many lines before. 6. That this king being an enimie to God and his people, the torment that is provided for him cannot be Purgatory.

The Frier in all this reproveth two things which make nothing to this question. First he will not haue Tophet in this place to bee the place where they made their children to passe through the fire: but let him then learne what is written. 2. King. 23. Iosias defiled Tophet Gen. 31.27 Exod 15.10 Ios. 18.34 which was in the valley of the children of

Hynnon, that no man shoulde make his son or his daughter to passe through the fire to Moloch. This word *Tophet* commeth of *Toph* which in Hebrewe signifieth a drumme, becauise the Priestes of hel, doll[so long as the burning of the children lasted] made a noice with drums and batons after the manner of the C.

Maldonat, & Lyra up on the 5. of Matth. ribantes, least the parents should hear the crye of their children. Therevpon did Job, complaining that hee was disdained and shouted at, say that hee was

made Tophet, a tympanization and aby word or scorne; as also the Greek doth so translate it. The Roman translation turmeth it and saith, *He hath made me an example*: The Fryer will haue this tympanization to be Purgatory: for had there beene her e any speech of a tub, or of a lanthorne, hee woulde also haue found some shift to proue that those things signified Purgatory. Job therefore by his account, albeit aliue, yet complaieth that hee was placed in Purgatory. Secondly he doth contest that the chil-

dren

then were not burned or consumed in Tophet, but only purged : this cannot proceed but either of grosse ignorance, or of extreame malice : for the Scripture is full of proofes to the contrary.

Ierem. 7. 31. saith , They haue built the high place of Tophet in the valley of the sonnes of Hymon, to burne their sonnes and daughteres. Argaine, They haue built the high places of Baal to burne their sons with fire, for burnt offerings unto Baal. It is in the Hebrew Baar , which signifieth to burne. And this word Holocaust signifieth a sacrifice which they burnt and wholly consumed. But because of late they begin to preferre the Roman translation before the Hebrew text , that is to say, a corrupt translation before the originall , a troubled ditch before the cleere spring . Let vs produce the same text of the commō translation : *Adi-
stinxerunt excelsa Baalim ad comburendos
filios suos igni in Holocaustum. Immola-
runt filios & filias scilicet de manis . Likewise
in the second of Kings , 33. Accipiensque
Rex*

*Rex primogenitum suum, obtulit holocau-
stum:* It is therefore contrary both to
the history and to the language to say
that the selfe same translation in sum-
dry places turneth *lustrare filios, for in-
mare, purge for burne.*

Here the Frier hath bethought him
of a notable fable, fetched out of the
bottome of his budget. Hee saith that
my selfe being reduced to a shamefull
silence, *An Englishman whome I ha-
brought for my Gossip, whispered me in the
ear and told mee, that lustrare signified
burne.* This is a double vntruth: for on
the one part he maketh as if all the assi-
stants holp him, and that I was in am-
auer alone: on the other part there was
never an Englishman in the company:
indeed there was a young Flemming,
whom I never saw before: when the
Frier said that *Excogitatum commentariis*
signified a Commentary, confirmed
this explication by the autoritie of *tu-
belais*, who said, waight of larde with a
Comment. As for this word *lustrare* I
main-

maintained that it ought to haue beeene
cremare, to burne: also that the transla-
tion was false, and I suppose I needed
not make many protestations vpon a
matter so vnworthy the meanest schol-
ler. In vaine therefore did hee borrow
out of Calepin and from the Jesuits of
Tournom those passages where *lustrare*
signifieth to purge. Wherein neverthe-
les he spitteth nothing but barbarisme
and blockishnesse. I will therefore read
him a lesson, therein doing him good
for evill. Hee alleageth a passage out of
the third of *Livy*. *Ibi instructum exercit-*
ium ove sine tauris tribus lustravit, and
then he doth expound it. *He purified his*
army by the sacrifice of one stape or three ^{solutions}.

Diligentem
tra aristocras
tessit, cum
qui aliquem
accusavit ta-
bus sacris fa-
ctus etiam in-
bus iure

bulls. But had hee had but a easie of anti-
quite, he might haue heard of a kind of
sacrifice frequente among the heathen,
named *Suonetaurilia* and he would not
have pur *Oue sine tauris* instead of *Oue-*
suetauris, but this passed the Monks lea-
ring and capacite. but considerat They also make vse of the best

of Samuell, cap. 2. in the song of Hannah
in these words, The Lord killeth and maketh alive; bringeth downe to the graue &
raiseth up. Now in liew of graue they put hel, and this hell [if we beleue the
significeth Purgatory: In Hebrew it is Sheol which signifieth the state and con-
dition of the dead, the pit, the Sepul-
cher. The Roman translation still tran-
slateth it Hell. As in the 140. Psalme,

In the 114. breuiary
the 30. Psalm. Thou hast brought my
soule out of Hell: Jacob also in Geaelis
faith, You shall bring my white haires out
of hell. Againe, Psalm 49. They shall dwell
in hell, or in the sepulcher like sheep. In
these & such like places who feeth not
that the word hell is evill put instead of
death or the graue. As for the passage
in the song of Hannah the Frier confes-
seth that the same is meant of tribula-
tions, but he saith, if it be by comparison,
who ever heard of things done, that are not
He saith true: and therefore this com-
parison doth not bee taken of Purgato-

which is not: as also the chief interpreters of the Romish Churche *Caietan*, *Lyon*, and the ordinary Glosse, doe not by this passage mean Purgatory. *S. Augustine in his 17. booke*, and 17. Chapter of the Cittie of God expoundeth this Canticle at large, yet speaketh not one word of Purgatory. One of the Assistants vpon this passage, meaning to helpe the Frier, produced a *Rabbin Isaac Afei the Arabian*, who speaketh of two hells: whervnto albeit I could haue answered and proved that that had no communite with Purgatory: yet I thought it better to say That Gods enemies were not to bee judges in the cause of God: That the truth borrowed no weapons of her adversaries: that Virgil and Plato had also spoken of Purgatory.

The Frier
speakethas
if it hadbin
himselfe
that produ
ced this
Rabbin.

Read Aug.
de Civit.
Dei, lib. 21

cap. 13.

12 The Frier saith he hath a whole sea of witnesses: hee might haue said a forrest: for that would haue serued to kindle Purgatory: he thus therefore entereth into this sea, the sixt Psalme, O Lord rebuke me not in thy rage, neither

chastisen me in thy wrath. This rage is hell, this wrath Purgatory: with a law [faith he] of satisfaction and chastisement of the faifthfull deceased, but most severe. S. Augustine upon the sixt Psalme and these words *Rage* and *wrath* saith thus. *Ego puto unam rem duobus verbis significansam: I think that one thing is signified by these two words.* As for the purging pains whereof in some places he speaketh, in my next Chapter I will shewe that my adversaries do corrupt and wrong him. The like we say of S. Hierom.

I. 13 Then followeth an other out of the fourth of *Esay*. *The Lord shall wash the filthiness of the daughters of Sion: and purge the blood of Hierusalem out of the middest thereof by the spirit of judgement, and in the spirit of heate.* This purging and this spirit of judgement and of heate is Purgatory. But note that this purging is made in the midst of *Hierusalem*. There then is Purgatory: not vnder the earth, not in the rivers, not in the yce: for it is too hot in *India*.

14 Here cōmeth a braue one out
of Malachie the 3. who may abide the day
of his comming, and who shall endure when
he appeareth? For he is like a blowing fire
and the fullers sope. This blowing fire is
Purgatory: for in his bible he hath *Ignis
conflans*, that is, by the explicatiō of this
poore doctor, *a blowing fire*. What Re-
gent is there that would not whip his
scholler for such a grosse fault. Learne
doctor that *Conflare* signifieth to forge,
or bake in the furnace. *Et curue rigidum
falees conflantur in ensim*. Surely it is a
shame to overcome a man so imperti-
nent.

15 In the 7. of Daniel. *A fiery streme* Pag. 37.
run before him. This streme is Purga-
tory: why did he forget Gedeons bottels,
or Sampsons Law bone of an Ass: for in
these things cold he by the subteltie of
his brain haue foud out Purgatory. But
to let passe these toies, let vs see whe-
ther in the newe Testament they can
find any proofe smore apparant.

16 The first passage in the new Te-

stament is in Matthew the 5. 22. whosoeuer is angry with his brother unadvisedly shall be punishable by iudgement: and who soever saith to his brother Racha shall bee punishable by a Counsell, & who so shall say fool shall be punishable by hell fire. Here see I never a word of Purgatory. Likewise the principall Interpreters of the Romish Church as *Lyra, Caietan, Maldonat* and the ordinary Glosse haue otherwys expounded this passage, as also *S. Hierome, S. Chrysostome, S. Hillary & Theophilact*, who writ expresslie Commentaries vpon *Matthew*: but against all these doth the Frier oppose *S. Augustine*, and saith that in this place he hath found Purgatory, in the first booke of the words of our Lord vpon the mountaine, and then he exclaimeth *S. Augustine* found it: *Du Moulin* denietb it: I had rather finde it with this holy doctor, then so much as heare the blasphemey of the deniall, from this tiercelot of an hereticke. Herevpon I beseech the reader to see the place of *S. Augustin* wherin in truth this

Falshood

this good doctor expoundeth this passage, but he speaketh not of Purgatory neither of the torment or purgation of soules separate from the bodies . This ^{Falshood} Monke alleadgetteth also his 31. sermon vpon the words of the Lord , wherein this passage is not so much as quoted, so farre is it frō being expounded. Nay more, all the fourth sermon is vpō this passage, wherein neverthelesse there is not any speech of Purgatory. O frocke! how many vntruthes dost thou cover? how deerely wilt thou buy this licentious abusing of the people, vnlesse God be mercifull vnto thee? But the weake-nesse of this argument doth appeare in that our doctours do contradict them ^{Pag. 33.} selues in the expounding thereof. The Monke by hell understandeth Eternall paine: *Cayer* affirmeth that this *Gehenna* is Purgatory. A cup of theologall ^{Pag. 21.} wine to reconcile our doctours. The au-
tor of the fire of *Helie* saith that these three different punishmentes are after this life. If judgement signific Purgatory
^{and}

and Gehenna hell, what shall become of the punishment by Counsell? Vndoubtedly that is our flowred medow: or some other part of Purgatory.

17 This that followeth is pleasant and proceedeth from the same Evangelist and the same chapter. and from S. Luke cap. 12. v. 58. who saith, *when thou goest with thy adversary to the ruler, as thou art on the way labour to bee delivered from him, least bee bring thee before the Judge, and the Judge deliver thee to the Iaylor, and the Iaylor cast thee into prison: I tell thee thou shalt not depart thence untill thou hast paid the last penny.* S. Matthew saith, *Agree quickly with thy adversary. Instead of these words, labor so to be soone delivered from him:* The allegory pleaseth them to say the adversary is the diuell: the way is the life: the Magistrate is God: the prison is Purgatory. i. would they haue vs to agree with the Divell: or if the divell shall be the executioner, who shall be the adverse party? Some weening to speake skilfully, do say that the

the adverſe party is the lawe : but it is worse. 2. For S. Luke faſt that we muſt labour to be delivered from this adverſe party whiles wee bee on the way with him: Are we on the way with the law? Or do we go to the Magistrate with it? 3. Where ſhall wee labour to deliver our ſelues & to ſhake off this yoake? Ra-ther ſhould ſhee alwaies rule and guide vs in this pilgrimage. 4. But if the Divel be the Taylor, would they haue the Di-vel to lead the ſoules into Purgatorie? 5. How dare they ſay that Purgatory is a prison, from whence none ſhall de-part before they haue paid the laſt pen-ny, conſidering that the Pope fetcheth forth the ſoules before the tearme of the full ſatisfaction expired? The ſenſe of this paſſage is cleere. Iefus Christ exhorteth vs to peace & atonement with our neighbors that trouble and moleſt vs: ſo do all the ancients take it: S. Ambroſe vpon this place faſt that Iefus Christ ſpeaketh, *Dereconcilianda pace diſſidentium fratribum: of knitting againe*

of peace betweene disagreeing brethen.
 Maldonat the lesuit the same. S.Hillarie
 in his comment vpō this place is more
 expresse. Tertullian in his booke of the
Tertul de
Animā,c.35 soule, of the same. Theophilact reiecting
 the allegories expoundeth it thus. *Ett-*
amsi iniuria affectus fueris, ne abeas ad tri-
bunal, ne ob potentiam adversarij graviora
patiaris. Albeit thou hast wrong yet goe
 not to the Iudicall seat least it fal out worse
 with thee through the power of thy adver-
 sary. S.Hierome & S.Chrysostome say the
 same. To all this our men be dumbe &
Tertul.de
Animā,c.vii champe on the bit. Only the Frier al-
 leadgeth an heresie of *Tertullia*, wherin
 he saith that the last penny implieth the
 least sinnes, which are paid by the delay-
 ing of the resurrection. And is it our
 Master friers will that this resurrection
 be the issue of Purgatory? But he malici-
 ously doeth dissemble the wordes of
Tertullian ensuing: *Hoc etiam paracletus*
frequentissime commendavit. For he vp-
 holderh this doctrine ynder the ancto-
 rity of *Montanus* an Arch-hereticke,
 Falshood.
 who

who nameth himselfe the paraclete & holy Ghost. The same Frier committeth a notable falshoode in that to defend the explication of this passage he bringeth the auuthority of S. Cypriā, who throughout all his workes hath not expounded this place: besids those words of S. Cyprīan which hee hath alleadged, he hath wrested and taken in a contrarie sense to kindle Purgatory, as in our last Chapter we will proue.

After all this the frier, as writing the Cock to the Ass, in lieue of answering accuserlyt that we do beleue that the soules shall not enjoy the glory vnsell Falshood, the day of iudgement: which is false & most sclanderous: for we al do beleue that the soules of the faithfull departed out of the bodies do enter into the heauenly glory. It may be that in some places in the writings of our men some of them may say that they doubt whether the soules in the day of iudgement shal receiue any increase of glory: or drawe nearer to the contemplatiō of the face of

of God, not in place, but in degree of glory : but this is nothing to salvation, neither toucheth the purity of faith: & withall it was the opinion of many of the ancients, namely of S. Augustin who vpon *Genesis* in his twelfth booke , cap. 35. saith , *They see not God as the Angels do see him, because they haue still a natural desire to moue their bodies, which withhold them, &c.* A reason whereto we wil not subscribe : howbeit we see that hee did thinke that after the resurrection , the Saints shall haue an encrease of glorie. Finally hee accuseth vs of scandering Pope *John the 22.* of being tainted with this heresie: wherein he sheweth himselfe a scanderer in print : for how is it possible we should holde that opinion, sith we condemne it in others ? As for *John the 22.* alias *23.* the case is to plaine to be dissembled : *William Ockam* in his worke of 53. daies, and *Adrian* in the question of confirmation , doe accuse him to haue held that the souls should not see God before the resurrection:

Note the
monk saith
Joh. 22. for
23. so to o-
mit Pope
Iohan.
Pag. 35.

Gero

Gerson in his sermon of the pascoover witnesseth the same and saith that the Divines of *Paris*, with the assistance of *Philip the long*, king of *France*, forced him to vnsay it. Neither doth it any whit helpe the Monke to search whether the time quoted by *Calvin* be free from error : for it importeth not whether *Gerson* lived in the time of the said *John* or after, so long as the matter is true : as *Bellarmino* [from whom the Monke borrowed this Arithmeticall disputation] doth confess in his fourth booke *De Pontifice Rom.* in these words,

In the behalfe of *Adrian* I answer that *Iohannem* this *John* did indeed beleue that the soules ^{hunc revera sensisse ani-} shall not see God vntill after the resurrectio-^{mas non vi-}
^{suras Deum nisi post re-}on. The autorities of the Fathers that ^{surrectione.}
he doth afterward alleage are false, and hereafter shall be spoken of.

18 They do yet adde one passage
more out of the 12 of *Matthew. v. 32.*
who so ever shall speak against the holy Ghost
it shall not be forgiuen him in this world
nor in the world to come. This would not
Iesus

The fire of
Heli.

Iesus Christ hane spoken [say our masters] if there were not some sinnes that shall not be forgiven in this world , but shall in the world to come : and this world to come is Purgatory : wherein their memory faileth them: for they say that Purgatory was already in the time of Iesus Christ , then could not Iesus Christ call it in the world to come. But if our mens reply be true, that Purgatory is the world to come, in regard of e-
very particular living person to whome this punishment is yet to come, there shall be by that reason a thousand millions of worlds to come , all differing in beginning and in continuance. This at the least doth remaine ; that with Iesus Christ [who spake] Purgatory could not be the world to come. 2. Againe Iesus Christ speaketh of a world wherein sinnes are forgiuen: but they say that in Purgatory sinnes are punished: and that the pardon for all manner of sinnes is already granted in the life through Iesus Christ only. In Purgatory they bear
the

the punishment of the sinnes alreadie
pardoned, Thus doe they runne them-
selues on the Pikes , as also they answer
nothing to the matter. And as for the
Frier his answers are ridiculous & haue
no correspondence with that which I
haue said. The autor of the fire of *Helie*
doth shew by the example of *David* &
Achab that the sinner obtaineth mercy
by the punishment: but hee deceaueth
himselfe : for it is true as concerning
such paines of this life as tend to the a-
mendment of the sinner : but not of
Purgatory , where there is no amend-
ment: neither could this haue bin better
confuted then by cyting S. *Augustine*,
who saith, *Hic ure hic seca , ut in eternū
parcas*. For he saith *Hic*, not in purgato-
rio. 3. Thirdly, what is this world to cōe
then? Let vs learne it, not of these peo-
ple which transforme all things into
matches to kindle their Purgatory, but
of Iesus Christ himselfe and his word.
Iesus Christ *Luke*, 20. 35. calleth vs that
this other world beginneth. by the re-

surrection. They [saith he] that shall bee
 counted worthy to obtain that world and the
 resurrection of the dead. Neither must we
 think it strange that it is said that in that
 2. Tim. 1.18 day sinnes shall be forgiuen. 1. Sith S.
 Paule desireth that God would shewe
 mercy to the house of one Sephorus in
 that day: which is as much as to pardon
 the sinnes. 2. S. Peter also Act. 3.19.20.
 saith that in that day our sinnes shal be
 blotted out Amend your liues that your
 sinnes may be blotted out when the time of
 refreshing shall come from the presence of
 the Lord , and that hee shall haue sent Iesus
 Christ who was before preached unto you.
 Rom. 8.12; 3. Luk. 21.28. For as the holy Scripture calleth that
 day the day of our redemption and ad-
 option, because that then it shall bee
 fully revealed and consummate , so the
 same day vpon the same reasons may
 be called the day of remission of our
 sinnes. And some sinnes there be which
 albeit by the iudgement of the Church
 they may be pardoned in this life , yet
 they shall not bee pardoned in the last
 day:

day: such is the sinne against the holy Ghost. To all this our adversaries are as dumbe as a fish, and endeavor by a great heap of the Fathers to proue that sinnes are also forgiuen in the world to come: but to what purpose, sith we doe grant it? Shall this people be suffered to pervert our words & turne our speech contrary to that which wee beleue? They beat the aire and lose their blows: and our Monke Scandereth mee saying ^{Scander.} that I call the fathers our adversaries: but where did I so?

19 The passage wherevpon they doe most insist is taken out of the first to the Corinth. cap. 3. where S. Paule faith Other foundation can no man laie then that which is laid which is Iesus Christ. If any man build vpon this foundation, gold, siluer, precious stones, timber, hay, stubble, every mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every mans worke of what sort it is: If the worke of any that hath built therevpon

doe abide, he shall receaue waies. If any mans worke burne he shall lose, but hee shall bee safe himselfe howbeit as by fire. For fire [say my men] is Purgatory, wherein the workes are tried by fire: for it is said, If any mans worke burne, and againe, Hee shall be saued, but as it were by fire. Al this is full of impossibilities and absurdities.

I. First an article of faith must not bee grounded vpon allegories saith S. Hieron on Mat. lib. 2. Nurg, Parbole & dubia enigmatum intelligentia potest ad autoritatem dogmatum proficere. & so saith Tertullian also. But albeits S. Paul, who by revelation receaved the sence of the Scriptures, did sometime vse the Allegorie as in the fourth to the Galathians, it followeth not that it is to be permitted to every newe commer: much lesse to men that plead for their owne profit. Besides, the selfe same thing that S. Paule teacheth by Allegories is elsewhere proued by evident demonstratiōns. But these men produce no manifest passage where it is said that after this

Jerem. 30.
Heb. 12. 9.

this life there is a place wherein the soules of such as haue not satisfied to the full in this life must bee purged by fire. They resemble foxes who being hunted doe saue themselues in some thick bush: for they seeke only thorny and darke places. 2. It is here spoken of a fire that trieth the worke, but tormenteth not the persons. 3. Also even in Purgatory the soules are not tried but punished: for God needeth not their triall to knowe them. 4. Againe here it is spoken of a fire wherein every mans worke shall be manifest. In Purgatorie nothing is manifest to vs. 5. Againe, of a fire wherein every mans works are tried: then also the worke of the Virgin Pag. 17.18 Mary and of the Apostles , which moved the autor of the fire of *Heli* to make them also to passe through Purgatory: *But, he saith, this fire shall bee to them as the fiery furnace was to the three children, which seemed a moist wind.* Thus doth this doctor imagin or mock: but his companions say nothing. 6. It is

here spoken of a fire that burneth the worke, but not the soules : and vpō this place it was that the Frier being demanded whether was whipped , the thiefe, or the theft, answered [with the mirth of all the assistants] that it was the theft that was whipped. 7. Hereto adioine that it is said, if it burne the workeman shall haue losse : but in Purgatory nothing is lost: besides, although the sins were burned, yet in such burning there should be no losse. 8. This examen and triall by fire is called Day: but Purgatory [if we list to beleue them] is vnder earth. The fire of Helie denieth that this fire is called Day: but note these words of the Apostle, *Every mans worke shal be made manifest : for the day shall declare it, because it shall be revealed by fire.* For hee setteth this prooefe in the day & in sight and therefore the fire of Helie hath omitted these words , *The day shall declare it.* And the Frier hath changed them & saith *The day of the Lord shal declare them:* This day of the Lord[say they] is the day

It is in
Greece.
Ἵμερος
Θηλάστερος

day of death: so large is their liberty to falsifie, and to wrest. For whoe did ever heare death called the day of the Lord? Yea and admit this explication were re ceauable: how is every mans worke then revealed and manifested? But the sense of this word, day, must bee taken from the same Apostle in the 13. verse of the next Chapter, where this worde ~~is~~ signifieth triall and judgement.

9. Againe, S. Paul saith *as by fire*, it is not then *by fire*: and to no purpose do they bring vs in the words of S. John *Vidimus gloriam quasi vniogeniti*: for the barba-
risme and incongruities of the vulgar
translation must not be admitted for a
rule. The autor of the fire of *Heliæ* pro-
duceth yet another passage out of the
125 Psalme, where this word *Quasi* im-
porteth no similitude: but the truth it
selfe. *when Syon returned out of captivity*
we were as comforted: but according to
the Hebrew originall, *wee were as they*
that dreame, and so hath *Pagnine* and
Arias, and all good translations.

10. Also throughout all this passage there is not one word whereby it may appeare that this tryall is made after this life: I confess that the rewarde of the faithfull is after this life: and the fire of *Hellie* neede not to admonish vs with such exclamations: for the question concerneth not the time of the reward, but the time of the triall. 11. Neither is there any word that speaketh of the torment of the soules: for the said fire of *Hellie* endevouring to proue that here it speaketh of tormēts is deceived in his Logicke. For these be his words. Doth not S. Paule say, If any mans works burne he shall incurre damage? Is not hee that is tormented, endamaged? An argument in the second figure, composed all of affirmatiues.

He that is tormented endureth damage
 He whose works burne endures damage
 The he whose work burneth is tormented
 Besides the first proposition is manie times false and particularly in this matter, considering that the torment of the soules

soules in Purgatory is [if wee beleue
these men] without losse & to the good
of the soules. Now herein I must frak-
ly confess that the auctor of the fire of ^{Du Val.}
Hellie hath yet some dexterity in sophi-
stry : but the Frier speaketh like an Ide-
ot and a man of a crafed braine , for all
his discourse is spent in laying of max-
imes and principles, whereby hee will
haue this case decided , as if it were in
him to impose lawes and principles in
this busynesse . And indeed if you looke
narrowly into the matter , you shall
 finde these principles to bee the cause
for they set downe as a plaine caske
and confessed , that in this fire the peo-
ple are tormented , and do feele the heat
of this fire . Now this is the point of the
controversie and that which wee doe
stiffe and stedfastly deny ; that *S. Paulus*
speaketh not such thing . Howbeit in the
end he must haue the grace of it , & ad-
mirereth my flacknesse , as being incapa-
ble to comprehend his so childish prin-
ciples . As for the explication of this
passage

passage, it must be gathered out of that that goeth before. S. Paule in the 5. verse of this chapter speaketh of doctors and pastours, and of the preaching of the Gospell. And particularly of Doctors, who holding a good foundatiō, which is Jesus Christ, do nevertheless adde of their inventions and slight doctrines, which he calleth wood, hay and stubble, in regard of the pure and solide doctrine, which he tearneth Gold, silver and pre-
cious stones. This wood therefore & this stubble being examined by the word of God, as mettals in fire, can not subsist, but must needs be consumed. But as cō-
cerning the parson of the pastor he shal be saved in regard of the good founda-
tion that he hath holden, yet after triall
made as it were by fire. This explicatio
is naturall, and springeth of it selfe: and
every one that knoweth that S. Paul
here speaketh of shepheards whom he

Hieron. cō- nameth Builders, will easily admit this
tra Iouinian explication. And hereto do agree S. Ambrose, S. Hierome, Sedulus, Tertullianus, lib. 2.

in his first book against *Marcion*, cap. 6. yea even the chiefe doctours of the Romish Church, *Lyra*, *Thomas*, *Caietan*, and *Bellarmino* in his first booke of Purgatory, cap. 4. They all hold, I say, that these builders are the pastours and the preachers, and the building the preaching of the Gospell: yet doth the Fryer make a scorne of all this and saith that they be meere fopperies!. This also is the reason that in the front of his book hee armeth himselfe with these titles, *The reverent father Frier James an Observant in Portugall: Doctor of Divinity and preacher ordinary to the King*, that so hee may with the greater auctority fight against his owne Doctours and all antiquity. As concerning this fire S. *Augustine* and Pope *Gregorie* the first doe say that they be the tribulations of this life: *Chrysostome*, *Nazianze*, *Theophilact* & *Oecumenius* doe vnderstand it of hell: & among them there is marvailous discordance: It is also a pleasure to reade *Bellarmino* and to consider how hee ga-

*S. Vitrag
Hormildas
Pope in
the Tomes
of the cou-
sels saith
that the
builders
are the do-
ctors and
the fire the
Synode.
Dial. 4.c. 39.*

the-

thereth the opinions of the fathers and confuteth them all : for of five or sixe severall opinions sometimes he alloweth never a one, but bringeth in a newe : sometime he retaineth that which hee best liketh, or that most favoureth Purgatory.

20 The Frier also citeth this passage out of the 21. of the *Revelatio*. And there shall enter into the cittie of Hierusalem no vncleane thing , how little soever, wherin we finde a double falsehood, for these words *how little soever* are his addition : afterward in this passage by the vncleane are meant the profane and reprobate, as appeareth by that which is added thereto. *There shall not enter therein any thing that is vncleane or any that worketh abomination or falsehood*. This last word might haue terrified him and caused him to haue apprehended the punishment denounced against falsifiers. Moreover nothing that is vncleane shall enter into Paradise: for the wicked are excluded, and as for the good Jesus Christ

Christ purgeth them from all sin.

21 Cayer obstinately armeth himself to make vse of the resurrection of Lazarus in his prooфе of Purgatory: and yet is this argument trivial among our adversaries: The soule of Lazarus [saie they] where was it before it did rise againe? It was not in hell: for frō thence none commeth againe: neither in Paradise: for then Iesus Christ shoulde haue done him wrong to fetch him from thence: the must there be a third place, and the taile that they here adde is notable: that is, that this third place is a place of torment, and a fire called Purgatory. Hereto we say^{Luk.16.25.}, That the soule of Lazarus whom Christ raised was in the same place with the soule of the other Lazarus mentioned in the 16. of Luke , that is in Abrahams bosome, which is no place of torment : for Abraham was there , & Iesus Christ saith that Lazarus after the miseries of this life was comforted. Neither should our aduersaries thinke it strange that God

God taketh a soule out of the place of rest, to returne it for a short time into a place of combat and affliction, sith Iesus Christ in *John 11.4.* saith that it was done to the end the son of God might bee glorified : for the glorie of God ought alwaies to take place aboue all particular interest : besides that God was able afterward to reward him with greater glory: The best is that our adversaries at vnawares do argue against themselues : for they beleue that *Henoch* and *Elias* men already blessed, shal returne downe to fight against Anti-christ, and shall suffer persecution, yea and death it selfe. They also say that the Pythonesse fetched the soule of *Samuel* from his rest. If they hold that God permitted this to a witch & forceresse for the contenting of the vngodly curiositie of *Saule*, why wil they not permit as much to Iesus Christ for the glorie of God and the advancement of the Gospell? But if this *Lazarus* came forth of a burning fire, why brought he no news?

Or

Or could hee conceale a matter of such importance? or had he so soone forgot ten so sensible a torment? There are yet two passages that are common to all these doctors, S.Paule, Philip. 2.10. saith, Like as at the name of Iesu everie knee shoulde bowe; both of things in heaven, of things in earth, and of things vnder the earth. Also in the fift of the Revelation. And all the creatures which are in heaven and on the earth, or vnder the earth, and in the sea, yea and all things comprehended in them heard I saying: to him that sitteth on the throne, and to the lambe be praise, honor, &c. With these passages they blow their Imaginary fire, and say that they that are in heaven are the Saints: They that are vpon the earth are the people living. That they that are vnder the earth are the soules that are tormented in Purgatory. 1. But who shall bee the creatures that are in the sea? The fire of Helie saith. They be the inhabitants of the Ilands: that is to say. The English, the Corses; the Candiotis, &c. He taketh

these people to bee creatures that are
not vpon the earth. Let vs not laugh
but proceed and heare how he provereth
it. He produceth the sixt of *Esay* in these
words. *Thy heart shall rejoice when the
whole multitude of the sea shall come unto
thee.* A passage for the purpose. But
read over all the whole Chapter and I
will turne Munke if you find any such
word. 2. But why doe they rather say
that they be the soules in Purgatory,
then the soules of children that died
without baptisme, who they say are vn-
der the earth. 3. Withall note that they
adde a prettie patch which *S. Paule* and
S. John had forg otten:namely that they
that are vnder the earth are tormented
in fire for a time: for in defence of new
Divinitie wee must seeke new Logicke.
4. Neither are we to omit that this pas-
sage is become a paire of bellowes to
Purgatory. Sith they hold that it is vn-
der ground : for according to Pope
Gregory, Alcuyn, Peter Damyan, and o-
thers, that place Purgatory in bathes,
in

in Rivers, in the Ice, in the windes, and
vnder the leaues, this passage is to no
use, and surely the fire of Helie who saith
that the Church hath defined nothing Pag. 33.
concerning the place where Purgatory
standeth, hath greatly overshot him
selfe in vsing this passage and defining
that Purgatory is vnder the ground.

Now to proue that those that are
vnder the earth are not the divels, they
urge these words of bowing the knee also
these words of gining praise and glory
which the Frier falsely accuseth me to
haue omitted. They say then that the
divels never bow their knees before
God, neither praise him. For the bow-
ing of the knee doth import a submissio
and voluntary obedience. 5. In answer
I say that S. Paule himselfe in this selfe
place shall decide this controverstie; For
in saying that *every knee shall bow*, of *Scandale*
those that are in earth, he evidently com-
prehendeth all men both good & bad;
whereby it appeareth that bowing the
knee doth not in this place signific vo-

lontarily and religiously to serue, but
only to bee in subiection; or else they
must say that the wicked doe volunta-
rily serue Iesus Christ. 6. Also in this
place S. Paule speakest of the soveraign
Empire given to Iesus Christ over all
creatures, then withall over the wicked
and devils which haue beeene and shall
be forced to give glory to Iesus Christ.
7. Wee haue another passage of the
same Apostle taken out of the fiftie and
forty of Esay where this word to bowe
the knee is plainly expounded: for in
the 14. to the Romans he speakest thus
of the last iudgement. *We shall all appeare
before the iudgement seat of Christ,* for it
is written I thinke saith the Lord: *let everie
knee bow before me, and ev ery tongue give
praise unto God.* In this place S. Paule ta-
keth to appeare before the iudgement
seat of God, for bowing the knee be-
fore God. The wicked therefore & the
devils shall bow the knee because they
shall appeare and be forced to acknow-
ledge the iustice of God. In this regard
doth

Luk 8.27.
28.

doth *Iustine the Martyr* in his dialogue against *Triphon* say that the Infernall spirits are subiect to Jesus Christ bowing their knees at the bare pronountiation of the Crosse. 8. As for the prai-ses spoken of in the fifth of the Revelation, they are the praifes of all creatures: of whom, even of the inanimate, as of the heauens, the earth, the sonne, &c. The Scripture in aboue a hundred pla-
tes saith that they praise the eternall: Psal. 19.
especially in the Psalme 148. where this Psal. 140.
is repeated some twentie times. Nei-Psal. 145.
ther need we goe any further then this
paassage, namely of the Revelation to
proue it. For he saith, *I heard EVERE
CREATVRE which is in heauen: the
the sunne, the starres, the Angels, &c.*
he also saith, *All that is on the earth, un-
der the earth, and in the sea, yea even all
things that are comprised in them, &c.* It
appeareth then that he speaketh of all
creatures: and this is it that made our
adversaries to omit these words *yea all
things that are comprised in them,* with

a notable falschhood according to their custome , thereby to abate the edge of Gods word and to take from him that which pierceth the very vntruth. I should wrong the autor of the fire of *Helse* if I should suppresse one inventio which he doth very gallantly produce to shewe that the divels doe not bowe to Iesus Christ. If [saith he] *Du Moulin* himselfe will not put of his hat when wee speake of the name of Iesus how can the divels be forced to doe it? The divels then by this Doctors saying, doe wear hats, but they will not put them of when wee speake of Iesus. Is it because they are somewhat surly and proud , or for that they feare the aire ? Note also that by this argument taken from the more to the lesse , hee doeth vs this honour that hee holdeth vs lesse wicked then the divels : and yet wee see not for his holy water. But in the end I say this doctor is deceived in one point, and deceiveth in an other: hee is deceived in that he thinketh that by the name

name of Iesus Saint Paule in this place
meant the word JESVS & cōsidering that
the scripture by the name of God ordi-
narily vnderstandeth his auctority, his
glory,his strength,his power, &c. and
so say we, Our helpe be in the name of God
also hallowed bee thy name and I come a-
gainst thee in the name of the Eternall. 2.
Sam. 17. 45. In this sense we honour the
name of Iesus: but our adversaries ho-
nor the syllables: and thereof commeth
the feast & Masse of the name of Iesus:
for as concerning his parson there is a
feast apart. But in this that he falsely ac-
euseth vs, he deceiveth. For if a man
hearing the name of Iesus putteth of
his hat, we like it well, so as it be done
without superstition. But marke what
it is. They vse many salutations to the
name of Iesus,whiles in the mean time
his parson i s wronged and his benefita
abused: and they finde out other redee-
mers and an other purging for our sins:
he is entreated as he was by those that
buffeted him saying vnto him, All hailes

Thus is Religion corrupted, which as
this day hold her handes in rule and gi-
veth godlinesse her pasport. Hereof fit
cometh that the service of the Church
of Rome, namely the Masse consisteth
in gestures, in a set number of bowings
in trisking from one end of the alter to
the other, in Allegoricall habites, histo-
ried at pleasure, whiles the people loo-
king on learneth nothing: and is enter-
tained with gestures, when they should
be instructed by the intelligible worde.
Thence commeth also the gallat Inter-
pretations of Pope *Innocent the 3.* of
Durands Rationals and others, which
say that the Priest turneth his backe to
the people because God said to *Moses*,
Thou shalt see my backe parts. That the
missall is laid vpon a Quisheon because
it is written, *Mat. 11.* *My yoke is easie &*
my burdē light. That he that serveth the
Priest at Masse moveth and steppeth vp
and downe as the Priest doth because
*Iesus Christ said, where I am there shal my
servant be also.* That the *Gospel booke*
is

is laid vpon a deske in forme of an Eagle because it was written in the 18. Psalme, *Hee flyeth upon the wings of the windes.* That the deacon goeth in at one side of the pulpet & commeth out at the other, because it is written, *Mat. 2.* They were warned from heauen to returne an other way. And he that serveth a Bishoppe at his Masse kisseth his shoulder looking a scance on his face because it is written, *1. Cor. 13.* We see now in part.

Thus is the whole battery of our adversary dismounted, which was not charged but with stubble and hay against the truth; and here would I shut vp this chapter, did not the falsehoods of the fire of Helie detaine mee yet a while, so extremely licentious is he in falsifying. Many of his falsehoods haue we already produced, yet here followe some more.

In the pages 40 & 41. to proue the Limbo of the fathers he alcadgeth the Apostle in the 11. to the Hebrews, *He-*

This word ving beeene tryed by the testimony of faith, salaried is they received not the promises, that they of his own invention, without vs should not be made perfect and

salaried. In the 43. page he saith that God by the leaues of the figge tree closed vp Ezechias sore and for that citeth the 4. of Kings 26. and Esay 38. In page 44. to defende Purgatory in bathes, in yce, in rivers, &c. hee alleadgeth Job. 24. in these words. The wicked that are in hel from a heate of fire do passe to a coldnesse as snow. Al this is false, and by him deviled. In the same place where S. Peter, Act. 2. 24. saith that God raised vp Iesus Christ hauing loosed the sorrows of death, he saith the sorrowes of Hell. In page 56. to proue that the Pope may graunt Indulgences for the dead, he maketh S. Paule, 1. Cor. 5. say The stewardship of Indulgences was by Iesus Christ left to the Church, whereof there is not a word in the whole chapter. In page 66. he corrupteth this excellent passage of Esay, 57. whosoever walketh before God goeth in peace, he maketh him say whosoever walketh before God walketh

ualketh in peace.

In pages 69 & 70. he maketh S. Paule say to the Colossians, r. 24. *I fulfill in my flesh that which wanteth in the passion of the Lorde for his body, which is the Church.* Whereas it is *I fulfill the rest of the afflictions of Jesus Christ.* Let the reader look vpon the places and he shall finde that almost every where he corrupteth and changeth the wordes of the scripture: for of many, we deliver but few examples, that so we may be the more breife calling to minde the commaundement that is in the rule of S. Francis, *Dominus fecit verbum abbreviatum super terram,* Rom. 9.28. And therefore we must study for brevity.

lue in philippsayd byghn ed of duryng
yrd I. idur yd byghn ymphyll quan
tied illo ymphyll sylle syngg or else
quoniam lo emmon. Rerad yd byghn ob
the yd byghn yd ame lo mifurc syngg
and yd byghn lo iso no[n] **CAP. 7.**
byghn yd byghn ymphyll A. of Lassiter
and lo byghn yd byghn ymphyll dyraper

C A P . 7 .

That the Doctors of the four first ages knew not Purgatory, with the refutation of the passages alledged by our adversaries. Also the beginning and progresse of Purgatory, of prayer for the dead, of indulgences and satisfactions, &c.



VR controversies do not consist only in contrariety of opinions but also in diversity of means to search out the truth. Our adversaries will haue the truth to be iudged by antiquity: we wil haue antiquity iudged by truth. They seeke to prooue the antiquity of their doctrine by the testimonies of men: we prooue the truth of ours by divine testimonies taken out of the holy Scriptures. The Antiquity that they pretend requireth infinit passages out of divers

auctors: the truth that we mainetaine
may bee defended by one only passage
of the holy Scripture. The way that we
take is so much the shorter and better
assured, because reasons in disputations
are better then yeares: and the auctori-
ty of God then the testimony of men.

And which is more. No man can denie
but the truth is more ancient then the
lie: for the lie is but a corruption of the
truth: whereof it doth ensue that when
a man hath proved the trueth of a do-
ctrine, he hath also proved the antiqui-
tie thereof. But contrarywise antiquity
proved a man may nevertheless doubt
of the truth. For lying hath beeene even
from the beginning and is in a manner
as ancient as the truth: which evē since
the fall of Adam hath borne the devils
contradictions who said, No, you shall
not die. And that we may speake but of
Christianitie, S. Paule, 2. Thess, 2.7. rellish
vs that in his time the entrie of the son
of perdition was prepared, and the mi-
steric of iniquitie was in working. But

Tertul. in
Marcionem
lib. 1.

Viva & Ger-
mana divini
tas, nec de
novitate, nec
de Veteritate
sed de sua ve-
ritate cense-
tur.

if we guide our selues only by the time, what is there in the Church of Rome whereby shee may oppose against Iudaisme or Paganisme? Againe, if prescription may haue place in Religion, let them tell vs how manie yeares mate suffice to auictorise a doctrine? Or how many testimonies of men shal we need to institute an article of faith? But wee say that lapse of time giveth no autorite to the gospell: also that the truth is of as great force alone as in companie. That for the decission of doubtes we are to bring the ballance of reason, rather then the calculation of yeares. Yea I say that he that teacheth the truth but vnderproppeth it with the testimonies of men, in weening to establishe it doth overthrowe it: a lie beeing no greater fault then such a defence of the truth.

Theod bonn.

Ecccl. i. c 7

For it is as much as if a man shoulde arme himselfe with paper & taking vp strawes instead of weapons, shoulde in this furniture expose himselfe to the power and mallice of the Divell. The word

Worde of God naked is of more force
then so armed. In that regard did the
auenient Church in the beginning of
their Synodes lay nothing vpon the ta-
ble but the books of holie scripture:but
our adversaries haue great interest not
to be content with this simplicity:for e-
ven in the beginning a number of que-
stions should be decided, considering
that in the Romish Church they con-
fesse that they teach many things wher
of they haue neither commaundement
nor example in the holy scripture: As
Invocation of Saints: worshipping of
Images: praying in a lāguage vnown
to him that praieth: Priestes vowes and
single life: Elevation and adoration of
the Sacrament,&c. Therefore do they
seeke a farther way about, and having
wrested the holie scripture out cflay
mens hands,they crie out the fathers,
nothing but the fathers: in liew of the
soveraigne father, which is God: who
neverthelesse they do at euerie oppor-
tunitie hit hand somelic over the thōbs
and

Synod. con-
stantinop.

6 Act. 1.

Propositiis in
medio sacro-
sanctis Evan-
gelii.

and when these ancient doctors do contradict each other in the explication of the scriptures [as manie times they do] these our Masters take vpon them to be the moderatours and judges in their contrary opinions: allowing sometime one and reproving somtimes an other, and sometimes rejecting all and bringing in some explication more to the Popes availe. They will graunt the fathers to be our judges, but with proviso that the Church of Rome shal iudge of the Fathers. Let anie man reade the writings of the *Iesuits, Maldonat, Gregorie of Valentia, or Bellarmine*, and he shall see that I say the truth.

This maner of disputation is to the more cōmodious, as giving the meanes in their need to find a starting hole: for it is an infinite field, a bottomlesse sea, a thicke darcknesse wherein to shrowde themselues; as seeking only how to cavill and delay their plea. For among so manie auctors as might fill a house it is an easie matter to finde somewhat to

wrest

wrest to a mans owne advantage, and never to be perceived, because few men haue these books, & of them that haue them few do read them, and of those that read them fewest of all doe vnderstand them : for the fathers ordinarilie are repugnant among themselves, and not only among themselves, but everie man in himselfe, and do retract & confess his ignorance. Yea I dare say there is never an heresie, howsoever extravagant, for the which wee cannot finde some especiall passages in some of the doctors : besides these divers ages haue retained the ancient words, but altered the doctrine: as also the phrase of many of them is obscure & subiect to sundrie interpretations : besides that many vsuall words haue altered their significations. As these, Indulgences, satisfaction, Pope, Bishopricke, auiter, oblation, sacrifice, merit, station, sacrament, excommunication, penance: words extant in many auctors, but in an other sense then in these daies: and yet it is an
ecclastic

easie matter to make the passe for such, as at this day wee take them, and in regard of the resemblance of the marke, to perswade men that they are of the same substance. Moreover if any Doctor hath forgotten him selfe or hath vsed any difficult tearmes, these wil our adversaries stand vpon, and vse them to their most advātage: therin resembling such beasts as can liue vpon serpents, or beetles: or Cham who discovered his fathers shame. But the greatest inconuenience is that the copies are divers & discordant, mangled and falsified, yea & so farre as to haue some tracts of other men suggested and inserted into them: wherevpon I remember that I propoūded to the frier the preface to the last edition of S. Augustine, wherin our master the correctors doe confess that they haue changed some things, and taken forth the errours intruded by the malice of hereticks: that is to say, al that mislike them: and in plaine tearms they say that *The booke of the ancient fathers must*

At Paris
by Nivel.
in S. James
Street at
the storcks
1571.

*Ex sanctiss.
conciliis Trid.*

*Decreto ve-
serum patrii
Codices sunt
expurgandi
Cum in ca-
mbolicis vete-
ribus pluri-
mos seramus
errores, &
extenuemus,
excusemus
excoigitato
per sapientiam*

must bee purged according to the decree of
the Tridentine Councell, and to the same
purpose I alleadged the Confession of
the doctors of Doway in their Expurga-
tory Index in the letter. B. where spea-

king of the purging of the book of Ber-
tram, they say thus. Considering that in ^{The Index}
all other Catholick autors we beare with ma-^{is printed}
ny errors, which we do extenuat, shake of,^{at Antw.}
and often times, excogitato commento, de-^{by Plantin}
ry by some faigned Invention, and do in-^{1571. by}
sert into them some commodious sense, wee
see no reason wherefore Bertram deserveth
not the like equity, and the same diligent
review. And this was the place where
the Monke said that *Excogitation Com-
mentum* signified a Commentary. But
in this booke page 1. Hee saith that it is
an explication devised contrary to the
text. Thus doth he confess that it is his
occupation to bring in such explicati-
ons, vnlesse hee should shirinke from the
vnion of those purgers auctorised by
his holinesse.

Here might I alleadge a great heape
of

of falsifications brought in by these correctors, albeit we know not the hundred part. Yet are we greatly to praise God, who hath not suffered them to compass their intents: but among the fathers hath yet left vs sufficient weapons to fight with the Church of Rome. And that is it that in this chapter wee are to produce: yet with this protestation, that I alleadge not the doctors & fathers, as meaning vpon their authorities to hang the truth of my cause: but to shew how our adversaries doe abuse them and make them to speake many things contrary to their owne opinions. I take them not to bee advocates in my cause: but am my selfe their advocate: For Iesus Christ John. 5. 14. telleth vs that he craveth not the testimonies of men, neither doth his word neede their witnessse. The truth that those good men haue spoken we do beleue, not because they speake it, but because wee finde it in the word of God. And this is the reasoun that I reserved this tract to the

the end, least I shoulde mixe divine au-
thority with humane. This is a chapter
rather not superfluous then necessarie:
to which we giue not to the necessity of
the matter, but to the stiffneckednesse
of the age, wherein the holy scripture
is growne into suspition: and men ope
their eares when wee speake of *Origen,*
Ambrose, Tertullian, &c. But stop them
& when we speake of the Prophets or
Apostles. The holy Bible [say they] is a
booke for hereticks : a sword for all
hands: a peccce of a rule: a Forrest of for-
raging: yea, saith the autor of the three
truths It will make a man become an
Atheist.

*Bellarmino de
verbo Dei.*

lib. 4. cap. 12.

*Passages of the ancient Doctors
against Purgatory.*

Iustin Martyr in his 75 question. Af-
ter the departure of the soule out of the bo-
dy there is immediatly made a distinction
betweene the good and the bad: for by the
Angels they are brought into the places
worthy for them: the soules of the good into
Paradise, where is the bannt and vitre of

the Angels: the soules of the bad into hell. Himselfe in his 60. question saith, that men cannot after the soule is departed from the body by any provision, care, or study get help and succour. S. Augustine in his book of the vanitie of the world. tom. 9. c. 1. tim aut in Paradiso pro meritis banis the body, shee is for her good workes instant collocatur, ly placed in Paradise, or for her sinnes cast aut certe pro peccatis in headlong into the pit of hell. And our ma fernitaria sters the Expurgators in their last edi precipitatur. ration at Paris found themselues so puz led with this saying that they set down in the margent. *Vbi nunc Purgatorium.* Where now Purgatory is. Himselfe in

Recedens a nima ab Angelis suscipitur & collatur in A- his first Chapter of his second sermon of Consolation over the dead saith. The soule at her departure, if shee bee faithfull, is by the Angels taken and carried into Abraham's bosome: if a sinner, into the char-
Tertium per iter of the infernall prison. Himselfe in
nitus ignoramus immo nec necesse esse in Scripturis sanctis venimus. the fifth book of his Hypognostique saith The Catholick faith grounded upon divine authority belieueth the first place which is the kingdome of heaven, from whence all

that are baptised are excluded: also the se-
cond, which is hell, where every Apostata &
such as are estranged from the faith of
Christ shall endure eternall punishments.
For any third place we knowe none, neither
doe we finde any such place throughout the
holy Scriptures. Yea and which is more:
In this place S. Augustine maintaineth
that Children not baptised are exclu-
ded out of the kingdome of heaven, &
therevpon gathereth this consequence
Sith they are not in Paradise they must of
necessitie be in hell and in eternal torment,
because there is no third place. Surely hee
would never haue beene so rigorous
towards these children, had he knowne
of any place of punishment more gen-
tle and easie, as Limbo or Purgatory.
The fire of Helic pag. 37 saith that S. Au-
gustine denieth any such place as Pe-
lagius doth paint forth. A matter that
this Doctor very presumptuously hath
invented: for hee there doth simply de-
ny and saith that there is no third place
at all: neither doth hee there speake of

any delights, as hee would make vs bee
leeue. In his 14. sermon vpon the words
of the Apostle hee rearineth the right
hand the kingdome of heavem and the left
damnation with the Divell; and then ad-
deth There is no middle place where thou
maist put the children. And soone after,
Nullum medium locum in Evangelio no-
wimus. We find not any middle place in the
Gospell. In his 18. Sermon he reprooueth
those who taking liberty to doe evill,
haue nevertheless some hope. He [saith
he] that is such a man let him chuse where
hee will dwell whiles yet bee, hath time to
change, for there are but two habitations,
the one in the eternall kingdome, the other
in everlasting fire. In his 232. sermon,
which is against drunkennesse, Deere bre-
thren, let no man deceauor himselfe for
there are but two places and no third. He
that hath not deserued to raigne with Christ
shall no doubt perish with the divell. In this
booke of the deserts of sime and of the
forgiuenesse of the same, cap. 28. There
is no middle place, and therefore bee that
dwel-

Duo enim
sunt loci nec
tertius est
vetus.

dwelleth not with Jesus Christ cannot abide
any where but with the devill. Our adver-
saries say that S. Augustine speaketh of
eternall places and acknowledgeth but
two wherin they doe diversly deceave
vs. 1. Read the passages and you shall
see that hee speaketh in generall of all
the places whatsoever. 2. had he known
of any place of temporall punishment,
when hee so often said that there were
but two, and no third at all; hee would
surely haue added some restriction, as
that he meant not to exclude Purgato-
ry, and the places of temporall torment
but speake this only of the eternall pla-
ces. 3. Which is more, wee see by thes
passages that he excludeth the childeſ Limbo,
which cannot bee eternall: for
the Church of Rome placeth it vnder
the earth, which also cannot be eternal,
but according to the Scriptures, must
perish. 4. But what an absurditie is it to
say that he speaketh but of the eternall
places? For that is it that we maintaine:
neither could he speake but of these two

eternal habitations Heaven and Hell,
because there is no other. 5. Finally wee
haue alleged such passages as can in
no sort admit this distinction: as where
he saith that instantly after death they
are carried either into Paradice or into
Hell. But let vs againe heare the same
Father. In his 8o. Epistle which is to

*In quo que-
cunq; innene-
rit suis no-
vissimus die;
in hoc cum
comprehen-
det mundi
norissimum
dies, quia
qualis in die
isto quisque
moritur, ta-
lis iudicatur*

*Hesichius. In like estate as the last day of
mans life shall find him, in like estate also
shall the last day of the world take bold of
him: for such as a man shall die in that
day, such shall he bee iudged in the last
day. Offerre this with that which our
adversaries doe say: and represente to
your selues a man that dieth loaden
with many sins, for the which hee must
be a long time tormented and purged
in Purgatory: at the end of which Pur-
gation he shall come forth purged and
cleansed: Surely I say that the loule of
such a one cannot in the day of iudge-
ment appeare such as sheweth forth
of his body: for [say our men] she came
forth vnclearne and in need of purging;*

but

but now she is represented cleane and purged in the day of iudgement, & so this layng must be false; *Qualis moritur talis in die illo indicatur.* Such as hee dieth such shall hee be iudged in the day of iudgement. Himselfe in the 9. booke of his confessions cap. 3. saith that his friend Nebrides deceased liueth in Abraham's bosome, *sine fine fælix, for ever happy.* Againe in the fift of his 50. homilies *Let vs be at one with the word of God while we* *Posteaquam*
are in this life: for when wee are gon out of *de hoc secu-*
this world there shall bee no more compiu- *lo transferi-*
ction or satisfaction: there remaineth no *mus nulla co-*
more but the Judge, the serjeant and the *satisfactio-*
prison. But Purgatory is the principall *remanebit,*
and grievous satisfaction of the church *Iudea restat*
of Rome. After this life there is no sa- *& minister*
tisfaction saith S. Angerlico, then no *& carcer.*
Purgatory. This is also to be noted that
 this good Doctor saith this in his expo-
 sition vpon that passage of Matihewe
 which our adversaries doe make most
 use offor their Purgatory. Agree with
 thy adversary quickly whiles thou art in
 the

the way with him, least thy adversary deli-
ver thee to the Judge, &c. It is much to
be marvailed that throughout all this
homely he speaketh not of Purgatory:
but how much more is it that evē there
he overthroweth it? Himselfe in his 37.
sermon vpon the wordes of the Lord,
wresteth frō our adversaries their chie-
fest principle', which is the sole founda-
tion of Purgatory. That Iesus Christ
hath indeed discharged & acquitted vs frō
the fault, but not from the punishment,

Suscipiendo penam & nō suscipiendo culpam & culpam dele-
vit & ipso. But he saith. Iesus Christ taking vpō him
the punishment, but not the faults hath there
by blotted out both the faulce and the pu-
nishment. And this after Tertullian in
the fourth Chapter of his book of bap-
tisme. Exempto reatu, exanimatur & pena.
Now all those sentences of the doctor
should be taken for so many resolutiōs
vpon a doubt that sometimes had trou-
bled him: whether after this life there
were any temporall tormentes and a purging
fire. In his manual to Languisius cap. 48.
he saith that this fire which tryeth eve-
ry

rie mans worke, and is spoken of by S.
Paule. 1.Cor. 3. is the triall of affliction &
he saith it is in this life. In the next chap-
ter following, continuing the same ar- *Tale aliquid
gument, he saith, It is not altogether incre post banc vi-
dible but that some such matter may happe tā fieri in-
after this life: and a man may doubt or en- credibile non
quire whether it be so: whether it may be est, & utrum
found, or whether it bee a matter hidden, sit queri po-
that some faithfull haue beene saved by test. &c.
some purging fire either sooner or later ac-
cording as they haue more or lesse loved the
transitorie goods. Againe in his first que-
stion of his booke of Dulitius 8. questi-
ons. Be it that men do suffer such afflictions
only in this life, or that some such punislb- *Sive etiam
ments may follow after this life, it is not a post banc vi-
matter as I shinke altogether estranged frō tā talia quer-
appearance of truth, thus so understand this subsequitur
sentence. non abborret
quantum aq-
biter à ratio
one veritate
us.**

In this 26. Chapt. of his 21. book of
the city of God hee is yet in greater
doubt: & having doubeed whether we
are to suffer a fire of transitory tribula-
tions, whether there only, that is, to say af-
ter

ter this life, or both here and there: or here to the end not there, he lastly concludeth without conclusion, I do not reprove it, for peradventure it may be true. As for some other passages wherein hee seemeth to speake for Purgatory, wee will come to them hereafter.

Tertullian is so farre from beleeving that the souls after their departure out of their bodies are sent into any temporall fire, that hee doth even thinke that

*Neq; pati
quicquam
potest anima
sola sine sta-
bili materia, pologeticall. The soule alone can suffer no
id est carne. thing, without some solide matter [that is]
Testes nobis sicut Evan. without flesh. Hilary vpon the seconde
glossa diverso Psalme toward the end saith. Hell receas-
pauper, quo-
rum unum with vs at the very instant: and if we haue
digeli in se- lived so whē we depart out of this body we
ribus beata- perish from the right way. Hereof haue wee
rum & in Abraha-sau for witnessse the rich man and the poore in
locaverunt alium statim the Gospell of whom the one was by the An-
pene regio gels placed in the seat of the blessed, and in
suscepit. Abrahams bosom: the other was received
into*

into the Region of torments.

Theodoret in the fifth booke of his history, cap. 9. citeth an Epistle of Damasus which saith, Christ the son of God, our Lord hath by his passion conferred to mankinde a most accomplished salvation, to the end to deliver from all sinne man whollie possessed with all sinne. But this must bee false, if the faithfull shal yet endure torments to satisfie to God for their sins. We haue also S. Cyprian, a mighty enemie to Purgatory. In his works he hath an excellent tract of mortality, wherein we are to note that he therewith conforteth his auditory in a time of Contagion, & speaketh of the death, not of the Martyrs, but of such as dyed by sicknesse. Lord now leauest thou thy seruant in peace, protesting and proning that the seruants of God do the enter into peace, yet into a free and quiet rest, & when being take ^{Expuncta} out of the troubles of this world, they ar- ^{haec mortale ad} rive in the haven of Eternal rest, and whence ^{immortalita-} from this mortality they enter into immor- ^{tem venimus} tality. And againe, God doth promise thee ^{immor-}

Dominus nos
per humano
generi abso-
lutissimam
consultit salva-
torem, ut homi
nem totum a
toto peccato
occupatum a
toto peccato
liberaret.

immortality at thy departure out of this
world, and dost thou doubt of it? Then dost
thou not know God. Againe wishing
the living not to weepe over their dead
brethren, he saith, *accersione dominica de-*

Non exitus seculo liberatos. That God having called
sed transitus them to him, they are deliuered from this
~~& temporali~~ *et de* *uworld.* *Non amitti, sed pramitti.* That
cursu ad eum they be not lost but sent before. That we
na transgres- should not put on blacke garments when
sus.

our friends put on white: that death is the
passage to eternity. How cold woulde
these comfortes bee to such as shoulde
thinke their deceased friends to be tor-
mented in a fire? Surely such haue great
cause to lament as thinke that their
friends are in such horrible flames and

Eius est mor off so long continuance: who canot be
tem timere said to put on white but red robes whē
qui ad Chri- they shall bee throwne into such scort-
stum nolit ire ching flames and scalding heates. In the
Eius est ad same sermon. Hee may feare death that
Christum nol non credit *uwill not goe to Christ Iesus.* It is not for
le ire quise cum Christo him to be unwilling to go to Iesus Christ who
non credit incipere reg- believeth not that he doth begin to raigne
uwill not goe to Christ Iesus. It is not for
incipere reg- nate. with

with Iesus Christ. In the same place speaking of death, *Ad refrigerium iusti voluntatis sine complere ad aeternam vel mortem vel immortalitatem hospitium vidimus.*

Safety is soone granted to the faithful: and to the transgressors punishment. The same in his tract against Demetria, This temporall life ended, we are seuered into the habitations either of death or of Eternall life: hee also speaking of the day of death, faith. Let vs embrace the day that bringeth every man into his house, which having drawne vs out of the fwares of this world returneth vs into Paradise and into the kingdome of heauen. Also toward the end of the same treatise. Being departed hence, there is no farther place for penance neither any fruit and effect of satisfaction. Tu sub ipsa tunc excelsa fuerit nullus iam locus penitentie est, nullus satisfactionis effectus.

Then he addeth, If at Gods hand thou cravest pardon for thy sin, were it euen at thy end and departure out of this temporal life, *Tu sub ipsa via tempora tali occasione pro delicto roges Deum, venia conscienti dabitur, & credenti indulgentia salutis de divina pietate conceditur, & ad immortalitatem sub ipsa morte translatur.*

yes

A Confutation

yet upon thy confession it shoulde graunted thee, and through the Divine goodnes salutary forgiuenes is giue to all beleevers: and in death it selfe we passe to immortality. What could hee haue spoken more expressly against Purgatory? Againe in his aforesaid sermon of mortality, *Qualem te inuenerit Deus cum vocat saltem iudicabit*, such as God shall finde then when he calleth such will he judge thee. He there speaketh of the day of iudgement. One place of Cyprian doe our adversaries alledge, but they corrupt it, as wee will hereafter shew. Cyril of Alexandria in his 12. booke vpon John cap. 36. saith, *The souls of the Saints departed from their bodies remaine not vpon earth [then not in a fire vnder the earth, nor in bathes, not in rivers crept] but are in the handes of God the father.* And then he addeth, *For Iesus Christ hath returned his soule in to the hands of his father, to the end that to meliorem the beginning being made by her we may ac perpetuo con christo victuros, have a stedfast hope hereof: stedfastly beleeving that after deah we shall be in the bands*

*Firmitar cre
dentes int ma
nibus Dei
nos post mor
tem futuros
vitamq; mul
to meliorem
ac perpetuo
con christo
victuros.*

bonds of God and shall for ever live with Christ in a far better life. S. Hierome in his Epistle to Marcella concerning the death of Lea, also in his Epitaph of Ne-
potian and Basill, saith that their souls do already enjoy the eternall beatitude, ^{scimus Ne-}
^{polianum of}
^{scilicet Christi.} that they are already entred into the light, that they were received by a quier of Angels.

Himselfe vpon the 9. of Amos. when the soule freed from the bonds of this body hath her liberty, in regard of the shinnesse or lightnes of her substance to fly where shee list; or at the least where she is enforced to go then shall she be led into the hell whereof it is written: sinners shall be reduced or cast into hell: or els she shall be exalted into the Cœlestiall heavens. Bellarmin in his first booke of Purgatory cap. 9. alleadgeth this place and falsifieth it both in the words and in the sense. He saith that S. Hierom speaketh of the vnbinding of the soule that is made by speculation: not of the transporting of the soule in her substance, but by imagination: and to set the greater shew vpon this glossie

A a

and

*can. in pra-
senti.*

and contemplation, hee omitteth these words propter tenuitatem substantie, which do proue that S. Hierom spake of the transport of the soule in her substance: with all that contemplation doeth not deliver the soule from the body, neither necessarily transporteth her into Paradice, or into hell: for Contemplation hath infinite other obiects. In the decrees of the Romish Church. Cauff. 13. Quest. 2 there is a Canon taken out of S. Hierom and these be the words. *In this present world we know that we may helpe one another, either by praier or by Councell: but when we shall come before the tribunall seat of Christ, neither Job, nor Daniell, nor Noah can pray for any, but every one shal bear his owne burden.* But the decree hath clowted on a taile and saith that S. Hierom spake of the impenitent. But how can that be? For S. Hierom putteth himselfe in the number saying, *But when wee shall come.* Gregory Nazianzen in the Epitaph of his brother Cæsarius saith, *I beleue the words of the wise, namely that every*

every honest soule that loueth God, when it
is delivered from this body that is tyed
thereto, and is departed away IMMEDI-
ATLY it is admitted to the fruition and
contemplation of that good that attend it,
and doth reioice in admirable pleasure. Up
on this principle doeth hee ground his
stedfast perswasion that his brother is
already blessed. Now was he neither
Martyr nor Saint, nor otherwise quali-
fied then the ordinary of the faithfull.
The like he speaketh in the Epitaph of
his sister Gorgonia.

S. Ambrose hath written an excel-
lent treatise of the benefice of death, *De bono mor-
tis.*
which is no other but a refutation of
the Purgatory of the Romish Church.
*Vt corpus res-
saluatoris ac
quiescat, anti-
ma autem co-
vertatur in
requiem sua.*
And it is to bee noted that he speaketh
of the death of all the faithfull: but ad-
mitteth the Saints and Martyres more
priviledged by God. In his third Chap-
ter he doth thus define death: *Death is a
separation of the soule from the body.* Then
he addeth, *Now what doth this separation
saving that the body dissolveth and resteth*
A a a but

but the soule is set in quiet and free, who if
shee be faithfull shall be with Christ. In the
fourth Chapter he saith that Death is a
haven after a storne: and that shee refe-
reth vs to judgement, such as shee founde
vs: and addeth that by her *Transitura*
*corruptionem ad incorruptionem: a mortali-
tatem ad immortalitatem: a perturbationem
ad tranquillitatem.* we passe from corruption
to incorruption: from mortalitie to immor-
talitie: from trouble to rest. Againe in the

Requieres post 7 Chapter. The foole doth feare death as
labores, fons the soveraigne evill: the wise man doth de-
malorum. Mors stipendiare it as a rest after labour, and the ende of
discursum pletum calamities. In the same place. Death is
miseria summa mercedis the fulnesse of wages: the sum of rewards:
gratia missi the favour or grant of dispensation or li-
cence. In the tenth Chapter he mocketh
such as thinke that the habitation of
soules is vpon earth and saith *Animarum
superiora esse habitacula; scripture testimo-
niis varijs probatur.* It appeareth by many
testimonies of the scriptures that the habi-
tation of the soules is aboue. In the last
Chapter speaking of himselfe and of al
that

that beleue in Iesus Christ, hee saith, *Intrepide ad
when that day shall come et vs goe boldly Abrahamū
to Abraham our father; to the assembly of patrem no-
Saints: and congregation of the righteous Dies advene-
for wee shall goe to our fathers ; to the rit proficisca
schoolemasters of our faith, to the ende that mur, intrepī-
albeit our workes faile vs, yet faith may suc de pergamus
cour vs and the inheritance be kept for vs. ad illum san-
ctorum certiē &c.*

And to the ende no man should thinke
that he speaketh only of the most holy
and perfect, he saith *Etiam si opera desint,*
albeit workes faile vs: and soone after he
saith that it doth appertaine to all the
beleevers in God, and that *when the day
of death shall come:* to the end the Popes
factors should not put of that day to
the issue out of Purgatory. Also that
our adversaries may no longer shrowd
themselues ynder this passage in the 12.
of Matthew, *Blasphemy against the holy
Ghost shall not be forgiuen, neither in this
world nor in the world to come:* he saith in
the second Chapter of the same booke
*Qui hic non acceperit remissionem pecca-
torum, illic non erit. Hee that will not here-*

receauue remission of sinnes shall not bee
there.

S.Chrysostome hom. 75. in Math. If we now doe not that we shoulde, when wee come there, we shall haue no meanes to satisfie. Againe, hom. 22. ad populum Antiochenum. Read the Scriptures of our Saviour, and learne that none can helpe vs when we depart hence. Also in his 2.hom. vpon Lazarus. Pay all here, that without trouble thou maist come to that tribunall seat, while we are here we haue great hope: but so soone as wee are departed to goe therer it remaineth no longer in our power to doe penance, or to blot out, or amend that we haue done amisse. Hereto Bellarmine answereth that Chrysostome speakeith of the remission of mortal sinnes which no man saith are remitted in Purgatory. And all this is false; for Chrysostom speakeith of all sinnes: and in any of all these places: never maketh distinction betweene mortall and veniall sinnes: & indeed hee speaketh of the wicked rich man, who was not punished for one

sin

finne only but for all his sinnes : withall
that our adversaries do hold that in Pur-
gatory they may beare the punishment
for mortall sinnes:but that by the mer-
cy of God of eternall they be made te-
porall.Yea they proceed so far as to li-
mit the time of this punishment,nam-
ely seaven yeares for every finne,as wee
shewed in the first Chapter.

Likewise vpon the 23. of Matthew,
hom.25.hee saith that pennance after
death is as unprofitable as the Phisitian,
who after death can doe no good. The same
he saith vpon the first of Genes.hom.5.
Also vpon the fourth to the Romans,
hom.8.Where there is grace, there is for-
giuenesse:where there is forgiuenesse there
is no punishment. Now punishment being
tak'n away and righteousnesse through
faith granted,nothing may hinder vs but
that we shall be made heires of this promise
which is by faith. Himselfe vpon Matth.
hom.32.asketh of the parents of the de-
ceased these questions:Wherfore after
the death of thy friends, dost thou call them

poore? why dost thou desire the Priest to pray for them? I knowe that thou wilt answer, it is to the ende the deceased may obtaine rest, and find his iudge favourable? & thou weenest that thou must weepe for these matters: but seest thou not that even in the same thou dost wrong him? For consideringe that thou thinkest he is gon into the flowred fields, why dost thou yet stir vp great stormes against him? Againe in his 70. hom. ad populum Antiochenum: speaking of the funerals and the duty that we performe to the dead with torches and hymnes, he saith. what is the meaning of these flaming lamps? No other but that we convey the Champions after the combat ended? and these hymnes, but that in them we glorifie God and giue him thankes that he hath crowned the dead, and freed him fro all sorroxes: that he now keepeth him about him. hauing taken from him all uncertainties? all which are actions of ioy. Hee hath almost the same words in the moralitic of his fourth homily on the Hebrewes. Both there and in his third homily on the

the Philippians, hee gathereth that the duties that wee performe to the dead, do testifie that their soules are in rest: for the people say *Converte te anima mea in requiem*, My soule returne into thy rest.

Againe in his 32.homily vpon *Mas-
thew. Teares and lamentations be seeme the
enemy, not thee that goest to rest: & surely
Death is a quiet hauen from all troubles:*
Againe, *There is the spirituall bride bed,
and cælestiall.* And he saith that after death there is no more sorrow. To bee briefe. In *Nilus Bishop of Theffalonica* we haue an expresse book against Purgatory, which is an Apology for the Greeke Churches: wherein they saie that this temporall fire was cōdemned in the fift Councel: as also to this day, the Churches of the Greeks and Russians, the Abissines and the Armenians knowe not what this Imaginary fire meaneth.

There also the Greeke Churches do protest that *S. Chrysostome* never bele-
ved

ved any such matter, nether any of their ancient Doctors: whereof we doe gather that some places of this doctour, which seeme to make for Purgatory either must bee vnderstoode of an other kind of Purgatory, such as was the purging fire of *Origen* and *Ambrose*, which shall be spoken of hereafter, or els that those passages are corruptly inserted and suggested: for likewise in the cousell of Florence, where the Greeks armed them selues with the auتورity of their Doctours, the Latins would not haue forborene to bring in these passages to convince them.

Tunc est ter-
zatio finienda
quando fini-
tur & pugna
& tunc est fi-
nienda pug-
na, quando
possit hanc vi-
gam succedet

secura victo-
ria: & paulo
post milites

platiue life cap. i. saith, Temptation shall Christi labori end, when the Combat is ended: and the Com-
munity peregrinatio but shall end when after this life an assured
victoria shall succeed. Againe soone after he
felices in pa- tria. saith,

The soldiours of Jesus Christ after they haue finished their laborious pilgrimage, do raigne happyly in their Countrey. Proco-
remissa sunt delicta, nihil prius upon Exodus. To those who by faith are ob delicta pu- entred into the number of their confederates
nit. and brethren, and haue beene made partakers of

of the divine nature by the participation of the holy Ghost, all their sinnes are pardoned, & they haue received no punishment for their offences.

Epiphanius in his second book of heresies, heresie 39, which is the same of the *Catares* and *Novatians*, seemeth to haue taken almatch in the *Confutatio* of Purgatory, where he saith, *In the age to come after a mans death there is no more helpe by fasting; no more vocation of penance: no more exhibition of Almes*: hee also saith, *It is as the corne that swelleth not after it is reaped: neither can be spoiled with the windē*. Finally he cōcludeth, *The Garners are sealed vp: the time is past, the combat is finished: the lists are voided, and the Garlands are given*. Now, saith hee, all this is finished at the departure out of the body: after which departure our adversaries do impose grievous penances, and augment the difficulty of the fight and torments, and doe deferre the giuing of the Crownes vntill the comming out of Purgatory: that is to say,

say , many hundreds and thousands of yeares after death.

Arnobius in his second book against the gentils faith, that *Plato* after this life hath set downe Rivers of fire , in quibus animas aseverat volui, mergi, exuri: where the soules are tossed, plunged, and burned. But himselfe contrarywise doth holde that the souls out of the bodies can endure no sorrow. *Quis hominum non videt quod sit immortale, quod simplex, nullū posse dolorem admittere.* Wherein albeit he erreth not , yet doeth it sufficiently shewe that hee beleeveth not that the soules without bodies can after thislife bee cast into a fire . Note also that throughout all antiquity wee finde no mention of buls : of searching of soules out of Purgatory , of Indulgences for the dead, aulters, and offraternities that haue priviledge to fetch a soule out of Purgatory: As this is but lately invented, and as old age increaseth in covetousnesse , so hate Avarice becne more inventiue in this declining old age of the world

World: for it is credibile, that the Apostles and their first successours omitted the fetching of soules out of this fire by indulgences, for want either of knowledge, either of abilitie, either else of good will. Also that togither with their greatnessse and riches, skill, spirituall power, pietie, and charitie haue growne vp in the Bishops of Rome:

That the Doctours in the ptimicuē Church in this matter had their errors, which the Church of Rome recēcteth namely in this, that for the most part they beleaved that the soules are detained in dennes or corners vntil the day of iudgmēt: whereof nevertheless it appeareth that they knew not Purgatory.

Irineus toward the end of his fourth and last booke condemneth two opinions: the one that hell is in the world; the other, that the soule which hee calleth *the inward man* comming out of

the

the body ascended into the region that
is aboue the heauens. Then he addeth,
*For sith our Lord went into the middest of
the shadow of death, where the soules of the
dead remained, and is since corporally risen
againe, and after his resurrection was re-
ceaved on high: It is evident therefore that
the soules of his disciples , for whom Iesus
Christ acted and suffered these things , shall
also goe into an invisible place to them ap-
pointed by God , where they shal remayne
until the resurrection: afterward being
perfectly, that is, corporally raised as Iesus
Christ was , they shall appeare in the pre-
sence of God: for no disciple is aboue his ma-
ster, &c.* In summe his meaning is that
herein the condition of the faithfull de-
cealed shall bee conformable to that of
Iesus Christ, whose soule came not in-
to the presence of God before his re-
surrection, but was in darknesse and in
the shadow of death : herevpon also
doth Erasmus in his preface to the fifth
booke of Irineus note that Irineus did
suppose that the soules dismissed from

the

the bodies did not immediatly enjoy
the sight of God , but are referued in
some secret place vntil the resurrection

The same father in the same booke nor
farr from the beginning saith that God ^{Quapropter}
bath placed man in Paradice , which is the ^{dicunt pres-}
garden of Eden, frō whence for his disobeedi- ^{biteri quis sit}
ence he was driven into the world: and the ^{Apostolorum}
he addeth , Therefore the ancient fathers ^{discipuli eorū}
that were the Apostles disciples, do say that ^{qui sunt trā-}
^{flati illuc}
such as are translated from hence, are trans-
lated into that place. Hee therefore did
thinke that the garden of Eden from
whence Adam was expelled , was the
secret corner where the soules are hid-
den vntil the resurrection. A frivilous
doctrine , yet such as testifieth that in
his time there was yet no speech of pur-
gatory:which Erasmus also hath noted
in the same preface.

Origen in his seventh homily vpon ^{Nondum sā-}
Leuiticus saith thus. The Saints no not ^{et i receperit}
the Apostles themselves haue not yet recea- ^{leticiam pū}
ued their joy, but they expect vntil I bee ^{&c.}
made participant thereof with them. And

in

in his second book of his principles toward the end he saith with Irineus That the saints after their decease are transported into the earthly Paradise.

Eam Regio-
nem sicut di-
co Abrabae:
et si non ca-
stum subli-
miorum ta-
men inferis
interim refri-
gerium pre-
bituram ani-
mabus iusto-
rum, donec
consumma-
tio rerum re-
surrectioneis
in his booke of the soule cap. 55. Confitit
omnium ple-
nitudine mer-
cedis expun-
gat.
Que infra
terrā iacet
neq; ipsa lunt
digestis & or-
dinatis potē.
flatibus va-
cua. Locis e-
nim est quo
piorum ani-
marum ducū-
tur, &c.

Tertullian in his fourth book against Marcion, cap. 34. I call Abrahams bosome that region, albeit not celestiall, yet higher then the helles: which nevertheless must give interim refri gerium pre consummation of things accomplish the resurrection through the fulnes of reward. The same he repeateth in his fourth poetical booke against Marcion. cap. 6. &c. in his booke of the soule cap. 55. Confitit tuimus omnem animam apud inferos sequestrari in Diem Domini. Wee hold assured that every soule is sequestred into the lower partes vnto the day of the Lord. The same hee also saith, cap. 56. 57. 58. Nouatian in his booke of the Trinity and is to bee found among the bookes of Tertullian, cap. 1. saith. The things that are under the earth, are not me & impi void of powers digested and ordered. For it is the place whether the soules both of the faith-

faulfull and of the wicked are brought,
feeling already the foreindgement of the
judgement to come. Now were it to no
purpose to say that Novatus was an
heretick for it is well knowne hee was
never holden to be an heretick for this
opinion, but because hee refuseth recon-
ciliation to the Church to those that
were once fallen.

Chrysostome on the first to the Cor-
inthians, hom. 39. If the body riseth not
against the soule shall not be crowned, but be-
taketh out of the celestiall beatitude. The
same he saith hom. 28. vpon the Epistle
to the Hebrewes. In the same father we
 finde some sentences to the contraries
as indeed it w^t as his fault, to be of small
constancy: and yet all that he saith doth
yet make more against Putgatory. And
in his homily vpon the Epistle to the
Philippians. Therighteous whether it bee
here, or whether it be there, are ever with
the king, but there much more yea & mord
ever: not as it were by the way, not in faish
but fact to face. And wee consequently

doe say, not in a fire, nor in a prison under
earth.

On Theophylact, a follower of Chrysostom,
upon the like the Hebrews. The saints
have not yet obtained the celestiall promises

Omnes in u.
na:communi-
que custodia
detinentur,
donec temp.
adveniat
quo maximus
index meri-
torum faciat
examen.

Lachartius, lib:7. cap. 11. Let no man
thinke that the soules be iudged immediat-
ly after deatles for they are all detained in
common prison until that time come, then
the great iudgemaneth the examination of
what they have deserved & to what punishment

upon the like of the Revelation, saith
that Saint John saw vnder the alter the
soules of the Martyrs, and those that
were slaine and these words sub anno
dicit expound *sab eterna*. Thus then bee
placeth the soules of the Martyrs and
Saints vnder earth. S. Hillary vpon the
38. Psalme. Is it the law of necessity where-

Hec humane
lex necessita-
tis est ut se-
pultus corpo-
rib. anime ad
inferos de-
scendant &c
to man is subject that the soules should de-
scend into the lower parts, after the dead be
buried. Which law Iesus Christ for com-
plishment of a very perfect man, did
not refuse. Neither may we say that hee
speaketh of the fathers of the old Testa-
ment

ment: for in all thao place hee hath not
sword of them: besides he would haue
said *This was the law:* but he saith *This is*
the law: Finally saying, it is a humane ne-
cessitie, which Iesus Christ vnderwent,
to become very man, hee sheweth that
it is a condition imposed vpon all man-
kind; which if Iesus Christ had not im-
dergoen, hee had riot participated all
that was proper to mankind. hee also
upon the second Psalme saith, *The daye*
of judgement is the eternall retribution of
barraude, or of punishment to take the loue
of death in the meane time, & hadde therin
one under her loues, whiles the boosome of
Abraham, or the pime refreschement every one
to judgement. vbi etiobd dicit hebbni
Enthimus upon Luke 16. saith that
the history of Lazarus is a parable wherein
is described vnto vs what shalbe done in
the day of judgement. And vpon the 31.
Psalme, he saith, *None of the righteous*
have receauened the promises, and the king
dome shalbe givuen in the day of the vni-
versall retribution. Wherupon also 14.

Mentenius a Monke of the order of S. Hieronim hath noted in the margent that Euclidius as a Greek followeth the errors of the Greekes. S. Bernard in his sermon of all Saints maketh three habitations for soules. Primum in Tabernaculo, secundum in atrio, tertium in Cœlo. The first in Tabernacles, that is this body, the second in Porches, the third in heven: these receptacles he scarrieth Hals.

As for S. Ambrose and S. Augustin, we finde them wavering, and unlike to themselves sometimes speaking according to the truth, sometime carried away with the common stir. Ambrose indeed hath before told vs that the habitation of the souls separated is above and in the xx Chapter he saith, *In certis supremi Iudicij non veretur avenatum.* But in his secound booke of Abel and Cain, cap. 2. he saith thus, *The Pilot arriveth at the stoure, & thinketh not himselfe at the ende of his travaille, for immediately hee seeketh a beginning of another journey.* The

The soule is loosed from the body, but yet abideth in suspense vpon the doubt and uncertainty of the future iudgement. If this be so, then doth she not inioy felicitie before the day of iudgement. *S. Augus-*
tin Salvatur cor
per animam
ad beatitudinem
futuri iudi-
cii ambiguo
suspensione.

Since is of the same mind: for in him we finde sundry places, wherein speaking of the soules of some persons deceased he thinketh them to bee translated into heaven, and to bee with God: but wee find more places where he holdeth the contrary and followeth the common error. vpon the 36. Psalme he saith that the soule departed from the body, shal not be in the kingdome of heauen vrell it may bee in Abrahams bofome with Lazarus: for so doth he cal this receptacle and to shew that this was the common opinion, he saith that no man was ignorant thereof: These be his words. *Post vitam iustum
parvum, nondum eris ubi erunt sancti,
quibus dicetur venire Benedicti, &c. Non
dum ibi eris: Quis nescit?*

So in the ninth booke of his Confessions cap. 3. he thus speaketh to god,

Wentenius a Monke of the order of S. Hieronim hath noted in the margent that
Enchiridion as a Greek followeth the ex-
tors of the Greekes. S. Bernhard in his
sermon of all Saints maketh thre ob-
abitations for foules. Primum in Tabo-
naculo, secundum in vitriis, tertium in
Culis. The first in Tabernacles, that is
this body, ghe seconde in Pardices, ab-
dication in hevene: these receptacles he
scarfith hals.

As for S. Ambrose and S. Augustin, we finde them wavering and unlike to
themstves & sometimes speaking accord-
ing to the truth, sometime carried aw-
ay with the common error. Ambrose indeed hath before told vs that the ob-
itation of the souls separated is about
and in the or Chapter he saith, *In certis
supremis Iudicij non reveretur evensum.*
But in his seconde booke of Abel and
Cain, cap. 2. he laith thus, *The Pilot arri-
ved at the shore, thinketh not himselfe at
the ende of his travaille, for immediately bee-
jacketh a beginning of another journey.*

The

The soule is loosed from the body, but yet abideth in suspense vpon the doubt and uncertainty of the future iudgement. If this be so, then doth she not inioy felicitie before the day of iudgement. *S. Augus-* Solutur tan
pon anima
ad hanc tam
futuri iudi-
cii ambiguo
suspensum.

stine is of the same mind: for in him we finde sundry places, wherein speaking of the soules of some persons deceased he thinketh them to bee translated into heaven, and to bee with God: but wee find more places where he holdeth the contrary and followeth the common error. vpon the 36. Psalme he saith that the soule departed from the body shal not be in the kingdome of heauen: well it may be in Abrahams bofome with Lazarus: for so doth he cal this acceptacle: and to shew that this was the common opinion, he saith that no man was ignorant thereof: These be his words. *Post vitam istam parvam, non dum eris ubi erunt sancti, quibus dicetur etenite Benedicti, &c. Non dum ibi eris! Quis nescit?*

So in the ninth booke of his Confessioris cap. 3. he thus speaketh to god;

B b 3 Thou

Nobisnum - Thou hast loste Nebrisius out of this flesh,
 carnis opulenti, and now he lieth in Abrahams bosom:
 Et cum ille whatsoeuer it is that is signified by this bo-
 sum in finu sone. Here he speakest as doubting. In
 quicquid il his manu ^h Laurentius cap. 108. The
 lus est quod illo significa. Some that is betweene death and the last re-
 sur. ^u surrection, containeth the soules in secret
 Tempus quod receptacles, according as every one is wor-
 inter homi- nis mortem thy of rest, or of affliction. And in his 17.
 & ultimam brooke of the City of God, cap. 9. This
 resurreccio- part of the city of God, which is gathered
 nem interpo- sum est ans- together from among mortall men, & must
 was abditus receptaculus bee conioined with immortall Angels, is
 continet. now a traveller upon earth, being subject
 Socratis ani- to death: whereas for those that are dead,
 marum rece- they rest in the hidden receptacles or se-
 ptaculis sedi. bnsq; requi- vissim. In this Epistle to Epi- curnians
 escit. Secundum according to the most credib; sermons of our
 aperiissimum Lord, and S. Paul holds it thus we shall see
 Domini sen- the face of the Lord when we shalbe ad-
 tentiam etiā ipse sentit tunc sed even to the Angels, that is to say,
 visuros facie that we be made equal to the Angels, which
 Dei, cum in Angelos pro- shall be in the resurrection of the dead. I
 fecerimus, i. will therefore make any man of under-
 aquales An- gels facti su standing judge whether the wordes
 where-

Wherewith at this day they pray in the
 masse for the soules in Purgatory due ^{erimus, quod}
 not testifie that when this ^{erit utq; in} praier was
 penned, the belief of the latin Church
 was not concordant with it. These bee
 the words. Remember O Lord thy servans
 that are gone before us in the sign of faith,
 and do sleepe in the flumber of peace. To the ^{resurrectio-}
^{Qui non pre-}
^{cesserunt in}
^{signo fidei &}
^{dormiunt in}
^{sonno pacis.}
 O L O R D and to all that rest in Christ,
 wee beseech thee to graunt place of re-
 freshing, of light, and of peace. Could
 this bee spoken of soules so long tor-
 mented in a fire, like to hell fire? What
 rest what quiet sleepe in fire seauē times
 more hot then our ordinary fire? A
 fire that cōtinueth hundreds and thou-
 sandes of yeares? Undoubtedly this praie
 was made for the soules that they
 thought to be in the hidde receptacles,
 where they rested in expectation of the
 resurrection: and felt some refreshing
 by the praiers of the living. Indeed wee
 haue heard that such was the opinion
 of Tertullian, who also wseth the like
 tenetis in his booke of Monogamy and

willeth the wife to pray for her husband
*In refrigerium & adpostulet, vt in prima
 resurrectione consortium, entreating some
 refreshing for him, and that he may accom-
 pany her in the first resurrection.* For this
 doctour beleeveth that all the faithfull
 shoulde not rise togither, as in the last
 chapter of his booke of the soule hee
 doth exprely say, yea evē all the Greek
 Church is yet of that opinion: who de-
 nying Purgatory do neverthelesse pray
 for the dead, as not yet enjoying cele-
 stiall felicity. And Guido in his summe of
 heresies attributeith the same errour to
 the Churches of Armenia.

This was it that induced Pope John
 the 23. to maintaine this opinion, & to
 prohibit the divines of Paris from tea-
 ching otherwise: as witnesseth Gerson in
 his pascal sermon, & John Villanus in the
 tenth booke of his history. This is one
 of the heroicall actions of the Colledge
 of Sorbon and one of her last gaspes of
 her dying liberty: for [saith Erasmus in
 his preface to the fift book of Irenaeus]

John-

*Vide concil.
 Ferrariense
 seu Floren-
 tianum & Niliū
 de Purgato-
 rie.*

Johannes coagius, opere & theologorum Parisiorum ad palinodiam coram Galliarum Rege Philippo: non sine buccina.

By al the premisses it appeareth how irresolute the ancients are in this question: how vnsit they are to decide it: & into what Laberinthes they that sende vs to the fathers to be directed by them do endevour to entangle the consciences . It also appeareth that the prayers for the dead, that are to be foud in these doctors doe make nothing for Purgatory : but were made for their refreshings in those receptacles, and for their salvation in the day of Iudgement : also for other intents whereof we wil speak hereafter. This is one degree of the bad dealing of my adversaries in theirciting of the fathers.

That divers of the fathers beleaved
that the fire in the last iudgmen^t
should purge the soules of all
men: even of the Apo-
stles and Saints.

Clement of Alexandria was the first
that

that declinēd frō the purity & simplicitē
of the doctrine of the Gospell, inter-
mingling Platonicall Philosophy therē
with : also his wheeling and capricious
stile did blast and corrupt all that was
naturall or forcible in the simplicity of
Gods word: yea he proceeded so far as
to say in the sixt booke of his *Tapiſe-
ries* that the Greekes were iust, by Phi-
losophy: also that Philosophy was givē
vnto them in view of the Testamentes.
By the same vanity was hee likewise in-
duced in the same booke to say that
Christ and his Apostles descended into
hell and there preached the Gospell to
the soules of the Gentils and Infidels,
who [saith he] were by that preaching
converted : hee also holdeþ that the
souls of Infidels that are in hell may yet
be converted and come to salvation.

*Orig hom. 3.
in Psal. 56.*

*Omnis nos
neceſſe eſt ve-
nire ad illū
ignem etiam
ſi vel Paulus
ſi vel Petrus*

Origen his disciple succeeded him in
time, but outstript him in heresies, and
to this Platonicall humour hath added
thus much more: The wresting of al the
ſcriptures into allegories. He held that

all

all must passe through fire, and that the
Saints & such as were least laden with
sinne should but passe through, and be
but slightly singed : others not so pure
should stay there a weeke or two : but
the wicked and the devils should abide
there a longer time, yet in the end after
a long purgation should come forth of
that fire & be sayed: as appeareth in his
homily vpon *Leuiticus* on the 25. of
Numbers, and in the sixt vpon *Exodus*.
He is of opinion that this Purgatiō by
fire must begin at the day of Judgment,
& at the entry into the world to come.
In many places, namely in his 8 homily
vpon *Leuiticus*. Of which purgations.
Augustin in his booke of heresies [where
in he rancketh *Origen* among the here-
ties] in 43 heresie saith, *Many doct̄ins*
beth this Origen which the Catholike church
doth not receive, whereof he is not wrong-
fully reprobated, neither can his defenders
excuse him: but principally in the pointe of
purgation and deliverance. Now let all
men iudge with what conscience our
adver-

Iste transie
unam & ali-
am septima-
nam immuni-
ditia sua &
tertia dimic
incipiente ob
oriri septima
na purgatur.

adversaries can vse the authority of Origen to establish their Purgatory. Now albeit this doctrin was rejected by such as came after, yet the active and quicke spirit of *Origen* drew many to admire him, and into the mindes of some infused the sparkes of this purgatiue fire; yet such as hath no resemblance with the Purgatory of the Church of Rome. Wheras he limiteth an end to the purgation of the divels, and then will haue them to be saved, therein he is not followed: otherwise he hath followers so farre forth as he wil haue the fire in the last iudgement to serue to purge even the Saints and Apostles, some more, some lesse, according to the multitude and weight of their sins.

Modico quoque que delicto morta resurrectionis expenso Iustos cum iudicaverit Deus igni eos examinabit. Tu quorum peccata vel ponere vel numerare praecluderint perstringentur atq; ambulet.

We haue already heard one opinion of *Tertullian* in his last chapter of his book of the soule that commeth neare to this, where he saith, *They shall pay even their least sinnes by the delay of their resurrection.* *Lactantius* in his seaventh book cap. 21. *When God shall haue judged the righ-*

righteous he shall examine them by fire, thā
they whose s̄innes shall prevale either in
weight or number shal by the fire be singed
and lightly scorched. He speaketh of a
fire that is not yet, but shall beginne at
the day of judgement. The Fift page
63. vseth this passage for his Purgatory
but he doth but quote it; for he could
not for shame alleadge it at large. ¶

S. Ambrose upon this 3d Psalmie, is as
plain as any. The sonnes of Levy shall be
purged by fire, and Ezechiel, and Daniel. ¶
And these yet they shall be examined by fire.
¶ He shall also say, We have passed through fire & water. Daniel.
Two things he here deliveth. The one that even the most holy must
pass by this fire: The other, that this
purgation of the Saints, of Ezechiel and
of Daniel, &c. is not yet: for he saith,
Purgabuntur, Examinabuntur. They shall be purged and examined. Again in his
20 sermon upon the 118. Psalm he saith thus,
All must of necessity passe through the flames, yea were it John the Evangelist be ille fit
whom our Lord loved: or were it Peter, &c. whom

Igne purga-

Levi igne
Ezechiel, igne

Daniel.

Omnes ope-

ret transire

per flammas

ille illi

Evan gelista

be ille fit Pe-

ter.

¶

whom he delivered the keyes.) And there
hee still speaketh of a fire which is not
yet: which also must bee evn for the
most holy. again in the same place he v-
seth the Allegory of the flaming sword
placed in the entring into the earthly
Paradise; and that with farre more dan-
terie then our adversaries; who pra-
ctise to make vse of it for their Purgato-
rie: for Ambrose who referreth this pur-
ging fire to the day of iudgement hath
some small colour for his Allegorie be-
cause the last iudgement is the entry &
as it were the gate into the Eternall
kingdome, as this sword was in the en-
try into the terrestriall Paradise: But
there is no more proportion betweene
this sword and the roasting of souls af-
ter death, then betweene S. Peter & the
Pope.

S. Hierom taketh the same course, and
as he was a great imitator of Origen, so
doth he follow him in this: excepting
so much as concerneth the purging of
divels and Infidels. He therefore in the
last

last lines of his Commentary vpon E.
say setteth down two sorts of Impious
and wicked persons. The one that are
Christians: the other that are not. Hee
holdeth that the tormentes of the devells
and of the wicked that are no Christians
shall be Eternall: but as for the wicked
and ungodly Christians; their workes
shall be purged by fire and that the sen-
tence of the Judge shall bee moderated
and mixed with mercy. The Friar ac-
cording to his usual fidelity pag. 36. ex-
teith this place for his Purgatory: As al-
so he maketh vs of the antiquity of Pagan
rites and old T. & N. wryting on the 20th day of Feby

The same father vpon the 46. of E
rechiell toarmeth the last day, which is
the day of the Resurreccio, The Sabbath Omnis crea-
and the seventh day, and faith, Every tura ad com-
creature in comparison of the Creator is parationem
uncleane, and must bee purged by divine creatoris im-
fire. He the here telleth vs two things: munda est ac
one that this fire is for every creature,
and consequently for the Saintes and
Martyrs: the other, that this fire is not
yet

yet, for he saith purganda and expiellid
he specifieth that it shalbee at the last
day which he rearmeth *The Sabaoth &*
the seaventh day. S. Hilary vpon the 19th

*Emundatio
que nos s.*

*spiritus san-
ctificat ad -
stantia, indi-
cione nos
deequat.*

Hilar. Can.

*2. In Matt.
Baptisatis in
spiritu sancto
reliquum est
nonsumari
igne iudicii*

Psalme, in the pause *Gimel* expoundeth
how many things are to bee vsed in the
purging of vs from our sinnes, besides
Baptisme: and there he bringeth in the
holie Ghost sanctifying of vs, and the
fire of Iudgement that doth purifie vs.
And in the same pause or section hee
doth more plainly deliver his opinions
which is, that the fire in the day of iudg-
ment must bake and burne the faithfully
yea even the *Virgin Mary*. These be his

words. *An cum ex omni obso verbo ra-
tionem simus praestitri, diem Iudicij con-
cupiscimus in quo nobis est irdefessus illa
ignis obendus in quo subcunda sunt gra-
via illa expianda à peccatis anima suppli-
cia. Againe soone after. Si in Iudicij se-
veritatem capax illa Dei virgo ventura
est desiderare quis à Deo audet. Iudicari?*
To bee briefe, his feare of the heate of this
fire, which must burne even the *Virgin*

Ma-

Mary doth keepe him [saith he] from deser-
ving the day of iudgement. Of this fire
then doth Gregory Nazian speak in the
passage alleadged by the Frier page 84.
Whereout I gather two things. First
how easilly mans spirit is misled when it
strayeth from the word of God: second
ly that my adversaries do abuse the peo-
ple and perswade them that these Do-
ctors doe speake of Purgatory. They do
indeed speake of the fire of the last iudg-
ment: likewise that they make mention
of a torment reserved to thole only that
haue not sufficiently satisfied in this life
when they speake but of a torment or
purgation common to all the faithfull,
to the saints, to the Martyrs and to the
Virgin Mary. And this is a second de-
gree of their vnfalhfulness in their al-
legations.

S. Augustine, who throughout the
whole course of this questiō, hath shew-
ed himselfe inconstant in his 20. book
of the Ciity of God, cap. 25. saith well
that in the day of iudgement the fire

shall to some only stand instead of the
paines of Purgatory. Ex his i^{us}quæ dicta
sunt videtur evidenter apparere in illo
Iudicio quasdam quorundam pœnas purga-
torias futuras. The Frier pag. 37. citeth
this passage, but to dissemble that S. Au-
gustine spake of the day of judgement,
he concealeth these words, *In illo Iudi-
cio.* Againe in his 16. booke of the city
of God. cap. 24. *Significatur isto igne di-
es Iudicij dirimens carnales salvandos per
ignem & igne damnandos.* This day signi-
fleth the day of judgement, which must dis-
cern the carnall men who are to bee saved
by the fire, and who to bee condemned into
the fire. There is nothing so evident.
This error is condemned then by the
Church of Rome, which could not fit
it selfe to this Putgatory that beginneth
not vntil the day of the resurrection: ve-
ry well foreseeing that the Popes In-
dulgences & dispensations could haue
no colour, if they should dispense with
this purging: whereto the father sub-
iected the Apostles, yea even the bles-
sed

sed Virgin, which also is of so shorr continuance. And therefore it was requisite to make a Purgatory that should begin immediatly after death, and a torment equall with the torments of hell, long and horrible, from whence the Pope might exempt and fetch forth by his Indulgences such as it pleased him.

*That the Fathers doe speake of another purgation by fire, which is
in this life*

The ancients doe often vse the Allegorical wordes of S. Paul, 1. Corin. 3. namely of stubble, hay, wood, of triall by fire, and they tearme the afflictions and pittance of this life a fire, or a triall or purgation by fire, S. Hierom vpon the 3. of Matthew speaking of this fire saith that when the children of Levi shall be purged, they shall offer sacrifices acceptable to God for Iuda and for Hierusalem, which cannot be done but in this life and that by fire.

S. Augustine in the 21. booke of the city of God, cap. 13. wee confesse that in

Nos in hac ^{peccatis confitimus} this life there be Purgatory paines: but such mortali vita as are purging to those who being exerceſſe quadam ^{in peccatis} fed in them, doe amend their liues. And in purgatorias ^{peccatis confitimus} cap. 26. Such delights and carnall loues temur. shall be burned by the fire of tribulation. To this fire doe belong the losſe of kindred and all sorts of calamitie.

Marke this Canon of Pope Siricius
Vt in suis er. which is to be seene in Luityrandus and
gastulus de- others. He commanded that the Monkes
truis Purga- should immediatly bee driven out of the
torio possiat paenitentia Monasteries: to the ende that being shut vp
igne decoqui. in their workehouses they might bee baked
in the Purgatory fire of pennance. He tear-
meth the labour of a Monke shut vp in
a shop and tied to travaille [as it was the
custome of the first Monks to haue an
occupation and to labour with their
hands] a Purgatory fire. S. Gregory in his
fourth dialogue, cap. 39. speaking of
the fire whereby men be saved, saith, It
may be meant of the fire of the tribulations
of this life. And S. Augustine in his Ma-
nuel to Laurentius cap. 68. Est ignis tri-
bulatio tentationis, This fire is the temp-
tati-

tation of afflictions. Againe soone after
he saith that *This fire is in this life.*

S.Cyprian in his fourth booke and 2.
Epistle speaking of Ecclesiasticall pen-
nance imposed vpon such as for feare
had revolted to Idolatrie , compareth
the condition of those penitents, which
he saith are to be purged by fire , with
the condition of such as never shrunke,
but suffered martyrdome: And hee hol-
deth the condition of such Martyrs to
be more blessed then the condition of
those penitents: marke his comparison.
*It is one thing standing up, to aske forgiu-
nessse[as did these penitents after their
revolt] another thing to attaine to the glo-
ry[as they did that persevering recea-
ved Martyrdome] One thing it is, being
cast into prisom, not to come forth untill
thou hast payd the uttermost farthing , an-
other thing immediatly to receaue the re-
ward of thy faith and vertue. One thing it
is being afflicted by a long sorrow for sinne,
to be corrected and purged a long time by
fire: and another to be cleansed from all sin-*

by passion and martyrdome. To bee briefe
One thing it is long to hang in suspense co-
cerning the sentence that the Lord shall
gine in the day of iudgement : and another
so be incontinently crowned by the Lord.
According to the manner of the ancien-
ts, he tearmeth pennisse and long af-
fliction after sinne, a purging fire, & op-
poseth it against the present and assu-
red glory of the Martyres, as against a
condition more assured and farre more
blessed. And this said he to the end that
such as were prisoners for Christ, shold
not revolt vpon this perswasion that
afterwards repenting they shold en-
joy like blisse and assurance as others
that suffered martyrdome. But of tem-
porall torment after this life, or of any
purgation of soules separated from the
bodies, there is not oneword through-
out that Epistle, neither elsewhere
throughout all Cyprian, who in puricie
giueth place to none of the Ancients.
And indeed wee need not to seeke fur-
ther then the same Epistle, wherein heo
wil-

willeth that the penitents [confessing their fault] should be received. For saith he, *Apud inferos confessio non est, nec Exomologesis illuc fieri potest.* Which is more none of the wordes uttered in this passage can in any wise stand with our adversaries Purgatory. 1. For he saith *Longo dolore cruciatum emendari & purgari diu igne.* The penitent long time tormented is amended and purged by the fire: now our adversaries say that the soules doe not or cannot amend themselves in their Purgatory. 2. It is also said that hee that is thus purged resteth in suspense and doubt of the Lords sentence in the day of iudgement. But our adversaries say that the soules in Purgatory are assured of their salvation, and therefore the Friar pag. 56. omitteth these last words of S. Cyprian. 3. Finally saith hee speake of such as doe penance after their revols, it is not possible hee should speake of soules separated from their bodies, either of Purgatory. Wrongfully therefore doe my aduersaries make so many

The Friars
falshood.

brags of this passage for it is most vnjustly and fraudulently alleaged. As also the Frier, pag. 63. citeth S. Hierom vpon the fourth of *Ieremy* and in his second booke against *Iovinian*: also *Nazianze* in his 39. oration, and *Basil* in his oratio vpon the 9. of *Esay*; where hee speaketh of purging torments and afflictions, & of a fire that trieth the faithfull: but in this life, or at the day of iudgement. And here doe our adversaries shew the third degree of their bad conciences in their allegations of the Doctors.

Of Commemoration and prayer for

the dead, practised by divers of

the ancient stand that it

maketh nothing for to do with *their Purgatory.*

Throughout the bookes of my adversaries there is nothing more grosse then their false presuppositiōs that they make aboute an hundred times: whereby so soone as they haue alleadged any farther that speaketh of Commemoratiō, Almes, Oblations, or Sacrifice for the dead

dead, they strait conclude, *Then is there a Purgatory.* A matter false, and that for sundry reasons. 1. Wherfore did Saint Augustine in writing a whole tract of the care for the dead set downe never a word therin of Purgatory? 2. Why did they offer for the Apostles, Prophets & Martyrs, and made saerifices for them? As witnesseth *Cyprian* in his third book Epist. 6. and in his fifti booke Epist. 4. dare my adversaries therepon inferre that the primitive Church beleaved that the Apostles were in Purgatory? 3. *Epiphanius* accuseth *Arius* of heretic because hee rejected praler for the deade, and bringeth many reasons to proue that this prayer made for the Patriarches, Prophets, Apostles and al the faishfulis profitable &c to bee received: yet speakest hee not one word of Purgatory: albeit that was the place where to speak of it, or not at all. 4. *Denis* [sally tearmcd] Areopagite disputing of the commodity of prayer for the dead, still presupposeth that those for whom wee
pray

pray, are blessed & propounded for examples to the living, and for matter of thanksgiving: but of Purgatory, or of any fire that purgeth soules he hath not a word. 5. We haue heard in the second of the *Macchabees* that to pray for the dead is but meere madnesse: vnlesle we haue regard to the Resurrection; so not to the torment of Purgatory. 6. The Greeke churches do pray for the dead: yet do they denie Purgatory. 7. Wee heard before by *Chrysostome* in his 32. homily vpō *Matthew* that such as procured praiers for their dead parents, did beleue that they were in flowred meddowes: & in that homily in aboue twēty places, he saith, that *Death is the entrie to rest and an end of sorrow*. 8. *Augustin* in the ninth book of his *Cōfessions* praieth for his mother *Monica*, and *S. Ambrose* for the Emperour *Vasenian*, yet do they protest that they beleue that these parsons deceased are with God, & do enjoy the pleasures of Eternall life. But the matter of greatest consideratiō
is

As that S. Ambrose saith that Valentini- *Oratione de
an dyed without Baptisme. Valentinian obitu Valen-*
*I say who was a great Emperour and a
Christian even from his birth , having
so many cleargy men at his command,
at whose hands to haue received Bap-
tisme : who then did better deserueto
bee confined into Limbo or Purgatorie
then he? yet faith Ambrose, *He is in cœle-
stiall felicity.**

9. Wee haue heard that
most of the ancients shut vp the soules
of all men in certaine hidden recepta-
cles, where they desired refreshing: ther-
upon had they some ground to pray for
the dead , albeit they did not beleue
Purgatorie: wherin appeareth the cor-
rupt fauor of the Frier: for he sets abrag
upon the words of S. Augustine in the
xio chapter of his Manual . wee must
not deny but that the soules of the dead are
reliued by the piety of the living : but hee
was wiser then to alleadge the wordes
going before , namely *The soules are in
hidden receptacles even from their decease
untill the resurrection. For so it woulde
haue*

haue appeared that the opinion of S. Augustin touching praier for the dead, was grounded vpon an error which the Church of Rome reiecteth, also that frō an error will soone spring an abuse.

10. We haue alreadie heard the opinio of *Origen* and his followers touching the fire of the daie of Iudgement, that should scortch and burne the soules eve of the most holy and perfect. Also wee haue shewed howe fearefull S. *Hillary* was of this fire. All this therfore might haue ministred vnto thē argument sufficient to haue praied for the deade, as trembling at the punishment to come.

11. What more can we desire? Let vs make our adversaries our judges in this case. Do not the Priests many times receiuē money for saying Masses for the young children that dyed soone after Baptisme, who nevertheless [as they beleieved] were neither in Limbo, nor in Purgatory? Let them now choose whether they will confessē their error, or acknowledge their Avarice; their want

want of knowledge , or their bad con-
sciences. 12. Do they not in their dailie
Masse pray for the soules that sleepe in
a slumber of peace and therfore are not
in the horror of flames. 13. Let vs ther-
fore heare the forme of the ordinarie
praiers of the Church of Rome for the
dead. *Saue them O Lorde from Eternall*
death in that terrible day when the heavēs
and the earth shall bee moved : when thou
shalt come to iudge the world by fire : I trē-
ble and feare when the triall shall come: and
the wrath to come, that day of wrath, of ca-
lamity, of misery; that great and mervai-
lous bitter day. They pray that the souls
of the dead may be saved from eternall
death and the last judgement: & which
is more . Throughout all the publicke
praiers of the Church of Rome for the
dead we finde not one word of Purga-
tory:which proveth that it was not yet
established in the Church at that time,
when they praied onlie for the refresh-
ing of souls in their hidden receptacles:
or for the last judgement, or to eschew

Eternall

This book
of sacred
cerem. seft
s. c. t. libe-
ra Idomine
à morte x-
terna indi-
e illo tre-
mendo

haue appeared that the opinion of S. *Augustin* touching p[ri]aier for the dead, was grounded vpon an error which the Church of Rome reiecteth, also that frō an error will soone spring an abuse.

10. We haue alreadie heard the opinio of *Origen* and his followers touching the fire of the daie of Iudgement, that should scortch and burne the soules eve of the most holy and perfect. Also weē haue shewed howe fearefull S. *Hillary* was of this fire. All this therfore might haue ministred vnto the argument sufficient to haue praied for the deade, as trembling at the punishment to come.

11. What more can we desire? Let vs make our adversaries our judges in this case. Do not the Priests many times receiue money for saying Masses for the young children that dyed soone after Baptisme, who nevertheless [as they beleieved] were neither in Limbo, nor in Purgatory? Let them now choose whether they will confesse their error, or acknowledge their p[re]varice; their want

want of knowledge , or their bad con-
sciences. 12. Do they not in their dailie
Maske pray for the soules that sleepe in
a slumber of peace and therfore are not
in the horror of flames. 13. Let vs ther-
fore heare the forme of the ordinarie
praiers of the Church of Rome for the
dead . *Saue them O Lorde from Eternall
death in that terrible day when the heavēs
and the earth shall bee moved : when thou
shalt come to iudge the world by fire : I trē-
ble and feare when the triall shall come: and
the wrath to come, that day of wrath, of ca-
lamity, of misery; that great and mervai-
lous bitter day.* They pray that the souls
of the dead may be saved from eternall
death and the last iudgement: & which
is more . Throughout all the publicke
praiers of the Church of Rome for the
dead we finde not one word of Purga-
tory:which proveth that it was not yet
established in the Church at that time,
when they praied onlie for the refresh-
ing of souls in their hidden receptacles:
or for the last iudgement, or to eschew

Eternall

This book
of sacred
cerem. sect
S.C.R. libe-
ra Idomine
à morte æ-
terna indi-
c illo tre-
mendo

Eternall death. 14. Finally, is it not a matter mervailous notable that among such a multitude of the passages of the fathers, by our adversaries quoted for praier forthe dead, there is not one that saith that these praiers were made to redeeme soules out of Purgatory? This the is the fourth degree of the deceipts and fraudulent allegations that our adversaries do make, whē at every speech they still inculcate praier for the dead for prooef of their Purgatory: & there vpon haue they spent at the least three quarters of their allegations.

Now as concerning this praier for the dead, the truth is that the Apostles in the celebration of the Lords Supper retained the institution of Iesus Christ: and Pope *Gregorie* hath before testified vnto vs that to that Institution that is set downe in the holy Gospell they added only the Lords praier, which argueth an vntruth in *Chrysostome*, who saith that the Cominemoration of the dead in the Eucharist is an Apostolicall tra-

dition. Soone after Martyrdome encreasing , for the better encouragement of the Christians, they brought in a custome in the celebration of the sacrament , to name the Martyrs with the Prophets and Apostles, 'and in evertie Church they had a list or double tables called Diptiches, wherin were written the names of all such deceased as were to be mentioned in Commemoration, and so far there was no harme.

The custome encreasing, the parents and friends of the deceased beganne to giue almes vpon the day of the Commemoration of the deceased . The almes togither with the commemorations they called oblations of the dead : also sacrifices for the dead: as we may see in the sixt epistle of the third book of S.Cyprian, speaking of the Martyrs deceased in prison *Celebrentur à nobis oblationes et Sacrificia in Commemorationem eorum.* Let vs celebrate sacrifices and oblations in commemoration of them. Likewise in the fifth Epistle of his fourth booke, speaking

Heb. 13. 16 king of Laurence, Celerine and Ignatius
 Phil 4. 18. Martyrs, Sacrificia pro eis offerimus quo-
 ties Martyrum passiones & dies anniuer-
 sariae Commemoratione celebramus. That
 is to say, we doe offer sacrifice for them al-
 waies, and so often as from yeare to yeare,
 we doe celebrate the daies and passions of
 the Martyrs. In summe this is it. The
 almes called in the Scripture sacrifices,
 were offered for the dead, that is to say,
 in remembrance of them, and in their
 steed, as if the dead gaue them. Thus in
 the eight booke of the Institutions of
 Clement, cap. 18. The Bishop or mini-
 ster prayeth, we doe offer unto thee for all
 those that haue pleased thee from the be-
 ginning of the world, for the Saints, Patri-
 arkes, Prophets, righteous men, Apostles,
 Martyrs. &c. For such doth the Church
 of Rome hold that wee ought not to
 pray or to offer. That these oblations
 and sacrifices were almes it appeareth
 by two Canons: one of the Councell
 of Vases, the other of the Councell of
 Agatha. Which are in Cap. 13. quest. 2

Vases, can.
 qui oblatio-
 nes, &c. cau.
 Clerici.

The

The Councell of Vases saith thus. *Such
as detaine the oblations of the dead, & are slack in bringing them to the Churches,* <sup>can. Quicquid
laciones &
can. clerica.</sup> *are to be cut off from the Church as Infidels,
because they doe deprive the faithfull of the
accomplishment of their vowed, and the
poore of their food and substance.* That of
Agatha condemneth those that de-
*taine the oblations of their deceased
parents , as murdererers of the poore.*
Burchard in his fifth booke alleageth ma-
ny examples. Nowe because part of
these offerings were imployed in the
*Communion of the holy supper, S.Cy-
prian in his sermon of Almes complai-
neth that the rich offering nothing, yet
came to take part of the sacrifices of-
fered by the poore. Domini cum sine sa-
crificio venis, partem de sacrificio quod pen-
per obtulit sumis.* Now that this nomi-
nation of the dead in the administratio
of the sacrament tended not to fetch
him out of Purgatory it appeareth evē
by the same that our adversaries allege
out of Cyprian , namely for that hee
would not permit any nomination of

of a certaine deceased person, who had charged a clarke with a tutorship : for surely it had beeene excessive inhumanitie to deprive a soule tormented in fire from ordinary relief for so slight an offence, and where it was rather want of consideration then of piety: as also to hold such a one for that sinne to be damned were a rash and precipitat iudgement. It was therefore a deprivation of honour among the living, not a prohibition from succouring of the soule of the deceased. And yet in all this there is no harme.

In those daies sprang vp the error of the receptacles of soules, and of the fire of the last iudgement, that should purge even the Virgin Mary and the Apostles, & began to take footing in the church. Hereby men's minds growing into feare and being perplexed concerning the estate of the dead, prayers for the succor of the dead soone after came to bee adjoined to the oblations, sacrifices, and almes. And thus errour begat abuse, which sprang from the loue of friends,

yet without any conceit of Purgatory, and without any foresight of such abuses as might ensue; and did befall in the daies of *Gregory* Bishop of Rome, who lived in the yeare of *Iesus Christ* six hundred. For then learning being smoothered by the inundation of the barbarous nations, the *Gothes*, the *Hunnes*, the *French*, the *Vandales*, &c. And these lights of the primitive Church extinct, whiles there were no more *Basils*, *Cyprians*, or *Augustins*, &c. The devil taking his time, and making vs of the covetise of the Clergie, cosened the world with visions and aparitions of soules returning from Purgatory, as we see in *Gregories dialogues*, and *Beds* his workes: who made report of a soul that appeared muzzled in a cloke of fire: of another that had beeene a master of the bathes, and being there in Purgatory, offered to pull of a mans hode. They also tell vs a fable of one *Nocholas* who getting forth of Purgatory by a hole that is in Ireland, reported that hee had seene soules some broiled, some fried,

somerroasted, &c. Gregory in the fourth of his dialogues cap. 41. putteth to him selfe this question. *Quid hoc est quae so quod in his extremis temporibus tam multa de animabus clarescunt, que ante latuerant?* And ordinarily thele souls in their appearance shewed the cause of their torment: either that they had not paid the Church what they ought, or had vowed; and so entreated the living to satisfie for them: or that they had withstood the Bishop of Rome &c. Then began these great donations to the Church: especially after the stations and Indulgences of Rome were added, which are of the topgallant, & the last & supremest top of all Babylon.

Against this progresse of abuse what better remedy then to reduce the people to the spring head, which is the holy Scripture? And to say as Jesus Christ said to the Saduces Mat. 22. You erre, not knowing the scriptures: but from the beginning it was not so. For throughout the old Testament, that is, for the full space of four hundred yeares there was

was no prayer either for the dead, or to fetch any soule out of Purgatory : neither in the daies of Iesus Christ or his Apostles, nor of a long time after. Thus shall we attribute the glory to God & to his word, & cleare the peoples minds from all doubts or difficulties, & withall cut of the pathes that lead to this trafiske.

How uniusually the Frier and his fellowes doe make use of the example of the primitive Church, in matter of Indulgences.

In the times of persecutions, the primitive Church sought all meanes possible to honour martyrdome and to encourage the Christians thereto. Amōg other meanes they had taken vp a custome that such as for any notorious offence were cut of from the Church for some long time did refort to the prisons wherein such as suffered for the gospel were detained, & there besought these Martyres to make intercession to the Church that the time of their penance and excommunication might be remittēt.

abridged; and thus did the Bishops vse
at the intercessions of thele prisoners
appointed to martyrdome, to readmit
the penitent into the Congregation.

S.Cyprian in his sermon of the fallen,
also in the second Epistle of his fourth
booke, and Tertullian in his booke *De
pudicitia*, doe disallow this custome, &
thinke thay they yeeld too much to
these imprisoned Martyrs. Yea Tertul-
lian speaketh thereof in his book of the
Martyrs. cap. i. Our adversaries, like the
Israelites that gathered straw vnder the
bondage of Pharao, for want of more
substantiall proffes, doe make vse of
this custome in their establishing of
the Popes Indulgences, and in the distri-
bution of the overplus workes and su-
perabundant satisfactions of the Saints
collected into the Popes treasure and
converted into painentes for others:

Tertullian calleth the
appointed
Martyrs. wherein I suppose they haue no intent
that men shoule beleue them so farre
from all appearance doe they speake.
i. These Martyrs that S.Cyprian speakes
were yet aliue those that our adver-
saries

ties speake of are dead. 2. Wee cannot finde that euer the paine of any sinner was abridged by the merits and superabundant sufferings of these Martyres, who would never haue vndergon those torments, had they not beleaved that God called them thereto, and consequently that they were bound to endure them, & so it followeth that they neither did, nor suffered any thing supererogatory. for they could not doe otherwise, vnlesse they would haue denied the Gospell. 3. These imprisoned Martyrs commended to the Church this or that penitent, and besought that they might be receaued into the Communion: but they neither paid for them nor redeemed them: as our adversaries doe say that the Saints by their sufferings are in some sort our redeemers. 4. These Martyrs entreated only that the sinner might bee admitted to the Communion: not that he might be except from Purgatory. 5. In those daies there was no speech of this wortheie treasure of the Church, composed of

the superabundant satisfactions of Iesus Christ and his Saints. 6. Every Bishop imposed or abridged the pains or excommunications in his owne flocke without expecting either advice or buls from the Bishop of Rome. 7. In thole daies men knew not the meaning of pardons hanged vpon certain Churches by his holinesse autoritie. O what a goodly sight it would haue beeene in those daies to haue seene such buls set vp and fixed vpon the Church dores, or some onethat might haue instructed the people in this new Gospell:namely that his Papall holinesse , having in his treasury all the superabundant satisfactions of Iesus Christ & his Saints,doth giue ten thousande or fiftie thousande yeares of plenary pardon , and as many quarentines , with the third of all their sinnes,or even full Indulgence to every one that shall say a stinted number of Paters or Avees,or his rosary or beads; or weare or kisse some halowed grains; or contribute some peece of mony; or that shall joyn himselfe to the fraterni-

tic

tie of the Corde : likewise that such a
stinted number of Masses said vpon a
certaine privileged altar shal fetch out
of Purgatory any one soule, even such
a one as he shall chuse that must pay
for it: also that such venerable pardons
are to be purchased in such a Church &
vpon such a day, even vntill sun set: be-
sides that he that shall buy these pardōs
may chuse him a ghostly father , such a
one as in the houre of death shall ab-
solue him from all his sinnes , both frō
the paine and from the fault? Surely I
say if any man in the primitive Church
should shauē preached so prodigious a
doctrine, even the little children would
haue hissed after him: or the Phisitians
would haue felt his pulse , so to haue
learned the cause of his frensey , and to
purg e his hypochondriall humour: for
as yet it was not the custome to burne
any man for heresie. Now in our enter-
view the Frier alleaged vnto me this in-
tercession of the Martyrs for the peni-
tent to defend papall Indulgences: I an-
swered that that intercession had no re-
sem-

semblance with the Popes Indulgences besides that that custome did *Tertullian* condeinne. Then did he take me vp in a most impudent manner , saying that I was deceaued:also that I tooke *Tertullian* for *S.Cyprian* : but I told him that both the one and the other condemned this custome:howbeit wee wanted booke to satisfie the assistants vpon this point. This did not the Frier forget in his booke , and therefore marke his words,pag.12. *The Minister should remember what a Novice beshewd himselfe in the reading of the fathers, how bee mis-tooke himselfe in citing them, quoting *Tertullian* for *S.Cyprian*.* But let him nowe learne that which he yet knewe not, & so confess himselfe to be the Novice. *Tertullian* in his book *de Pudicitia*, cap. 22, complaineth of this custome at large,even so farre forth as to say That divers procured their own imprisonment, that so they might be Intercessors for some of their friends:or that they might commit folly with women detained in the same prison. *Nolantur viri ex feminis in tenebris plane*

plane ex vnu libidinum natis. Et pacem ab
hiis querunt penitentes, qui de sua pericli-
tantur. In the end hee concludeth thus.
Sufficiat Martyri propria delicta pure a ffe.
Ingrati vel superbi est in alios quoq; spar-
gere quod pro magno fuerit consequentus.
Quis alienam mortem sua soluit, nisi solus
Dei filius, &c. that is to say, Let it suffice
the Martyr that hee hath purged his owne
sinnes. It is the part of an unthankfull and
proud person to seeke to impart to others
that which hath beeene granted to hem selfe
for a great grace. What man did ever by his
owne death satisfie for another's death, but
the only sonne of God. In al this appeareth
both the Monks ignorance in commō
matters; as also his assurāce in speaking
that which he knoweth not; besides his
childish vaunting of prevailing in so
slight a cause. For had I named Tertulli-
an for Cyprian, can the weakenesse of
my braine amend his cause? but it is me-
mory that sayleth him; or rather know-
ledge; but especially conscience. Note
in the meane time how well these In-
dulgences are underpropped with anti-
quitie

quitie:for my adversaries in all their three burning bookeſ do not bring frō the Fathers any other proofes, but this custome,to ſupport their Indulgences: Indeed the fire of *Helle* faſt that *Sylveſter* Bishop of Rome gaue Indulgences: but that is falſe: neither can hee hereof produce any good author that lived in the time of the ſaid *Sylveſter*, or a long time after. I knowe that this worde Indulgence is to be found in ſundry anciēnts:yea, it is to be found in *Ciceron*. But the point is to proue whether the Biſhop of Rome in the firſt ages of the Christian Church gaue any pardons throughout Christendome : and the fame tied to ſome one Church & ſome one day: and vpon condition to contribute, or to ſay a ſet number of Paters or Aves, or to wear ſome halowed grains: also whether by Indulgences he fetched ſoules out of Purgatory, or diſtributed to others the ſurplusage of the ſufferings of Saints, laid vp in his treasury? Here are they all quiet: for never an auient will depoſe for a matter ſo frivo-
lous.

That

That our adversaries for the establishing
of their satisfactions, doe corrupt the
Fathers.

The ancient Christians found them
selues much troubled in preventing
such fainthearted people as to avoide
persecution did for the time fit them-
selues to Paganisme, & the storme once
over, returned to Christianisme. To
those they enioined many yeares of pe-
nance, and quartered them apart by the
selues in the Church, so as they were a
long time excluded from the Commu-
niō. Hereof read Zozomenus, lib. 7. c. 16.
where he describeth the forme of pup-
like penance in his time.

Their behaviours and testimonies of re-
pentance are many times learned Satis-
factions, of which word we haue before
spoken, and shewed that it signifieth co-
fession of the fault, or humiliation, and
asking of forgiuenesse. Read the sermō
of S. Cyprian concerning the fallen,
where this word is common: hec invit-
et eis the sinners ad precem satisfactionis, &
a praier of acknowledgement of their faults.

A,

According
to our ad-
versaries
exposition,
we should
turne it.

A prayer of
payment,
which bea-
veb no sense

Againe, Dominus orandus. Dominus no-
stra satisfactione placandus. Wee must
pray to God: wee must appease God
with our satisfactions. In the same ser-
mon. Let not the sinner cease from doing
penance, and intreating for the mercy of
God, least sinne that seemeth small, growe
great through contempt of satisfaction.
Who seeth not that he here taketh en-
treating for the mercy of God, and satisfa-
ctio for one only thing? And againe, Illi
se anima prosternat; illi mestitia satisfa-
ctia. He saith that humiliation and sor-
row doe satisfie God and appease him.
Fraudulently then doe they allege the
Fathers for the laying of the foundatio
of their satisfactions, which they say to
be payments, redemptions and purcha-
ses towards the justice of God: and en-
deavour out of a bad grammer to ga-
ther as bad divinitie: by the corruption
of one latin word, a perverting of Chrs-
tian faith. If Origen, or any man after
him hath said that our good workes,
or that Repentance doth redeeme our
sins, it is to be vnderstood in the same
man-

māner as wee say , to redeeme a mans
peace by praier : or to redeeme the
time by diligence: in which forme of
speech this word *to redeeme* importeth
neither payment nor redemption. We
must therefore mollifie whatsoeuer the
ancients haue spokē over harsh: & beat
with the impropriety of their wordes.
If nevertheless anie of them, were hee
in never so great estimatiō with vs, did
ever meane that there was anie other
redemption from the paine due to our
fins, but the blood of the sō of God: or
that hath beleaved that a sinfull man
may be the redeemer either of himselfe ^{The friter}
or of any other , as my adversaries do ^{pag. 108.}
hold, we say freely with S. Paule, Gal. 1. ^{falsely saith} that it is the
If an Angell from heaven shall preach anie ^{opinion of}
other Gospel then the Apostles haue preached yet ^{the fathers,}
unto vs, let him be to thee accursed. Now ^{none but O-}
would I wish the curious reader to ex-
amine the passages of the fathers quo-
ted by these doctors, so shal he find that
still they doe pervert the paflages in
some one of the sixe formes that wee
haue represented : so it be not in passa-
ges

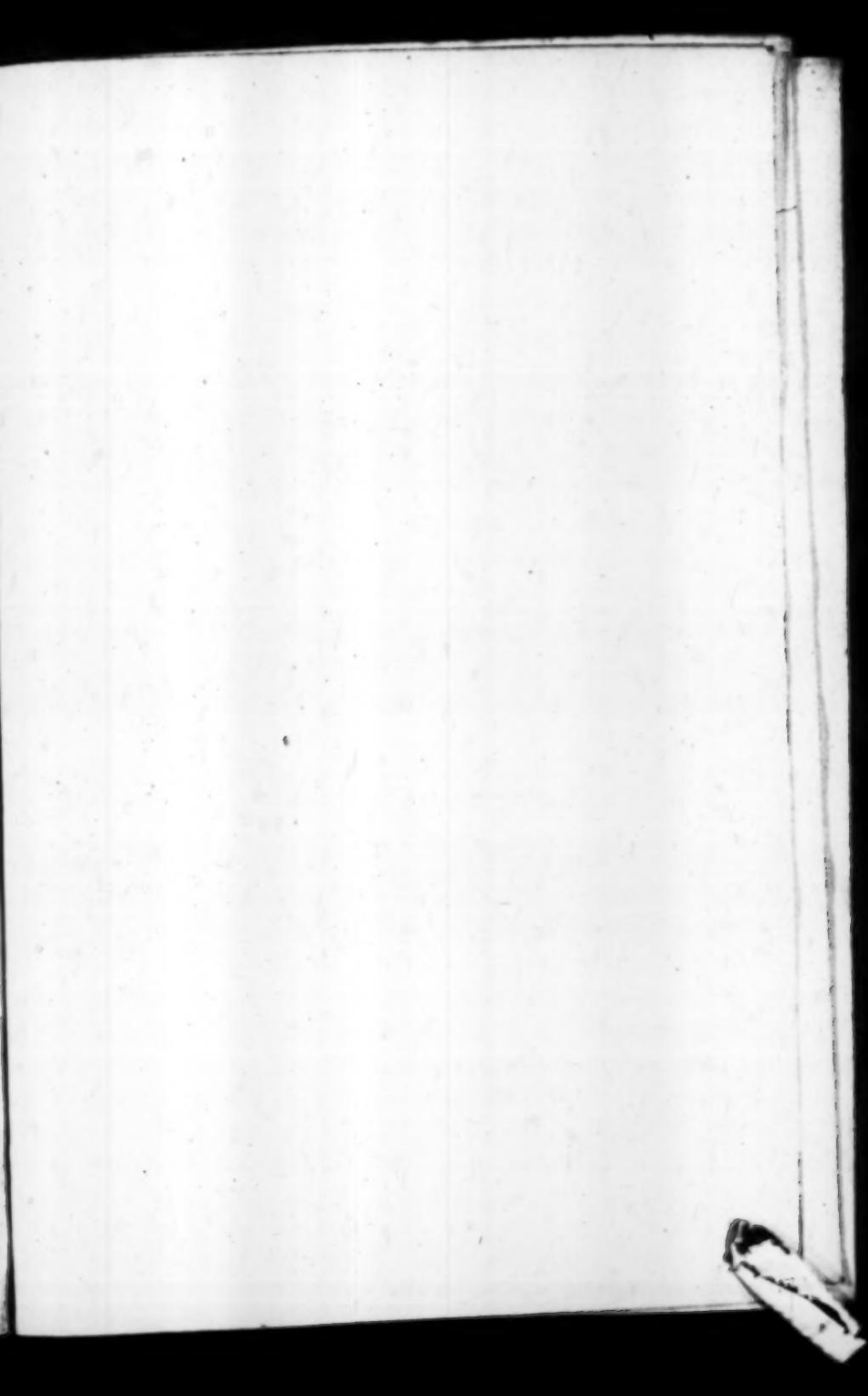
ges vainly alleged to no purpose, or vpon mat-
ters by vs granted: besides that a great part of
their allegations are false and the passages either
maimed or changed. And hereof haue wee set
down many examples as a cast, thereby to iudge
of the rest.

The confession of the Portugall Frier page 40. where
in he acknowledgeth that in the old Testament
there is no speech of Purgatory. His words be these
The oldie Testament hath not proued the immorta-
lity of the soule: neither Paradise: neither the creati-
on of Angels, neither many other like shings; as wel
for the reasons before alleged, as because the Doctors
of the law that taught others, never doubted of the.
In like sort must we understand it of Purgatory.

The Reasons that he alleageth, are the same
that are contained page 18. & 19

To - First for that it was for feare of giving occasion to
the Jewes together with the Gentils to thinke that wee
should sacrifice to the Infernall powers. 2. Secondly by
reason that before the redemption of mankind the estat
of the dead was not so well knowne, as after that our
Lord descended into hell. 3. Thirdly because men had
not so great meanes to succour them before, as they had
after that the merits of the death and passion of our
Lord were committed into the hands of the Church to
apply them.

FINIS.



THE WATERS OF SILOB.

13

T O Q V E N C H
THE FIRE OF PVRGATORY
and to drowne the traditions, Lim-

boes, mans satisfactions and all Popish

Indulgences, against the rea-

sions and allegations of a Paris-

gall Frier of the order of

St. Frances, suppor-

ted by three

treditises.

15.7.2

The one written by the same Franciscan and
entituled *The fierie torrent, &c.*

The other two by two Doctors of Sorbon.

The one intituled *The burning furnaſſe.* The
other *The fire of Helie.*

BY

PETER DV MOVLIN Minister of
Gods word.

Pſal.118.12.

They came about me like Bees, but they ſhall be quen-
ched like a fire of thornes.

Faithfully tranſlated out of French by L. B.

Printed at Oxford for John Barnes
dwelling neere Holborne
Conduit, 1612.

SCOTTISH TWEED
SEWING

SCOTTISH
TWEED
SEWING



TO THE RIGHT
WORTHY SIR DVL

DIGS Knight, true con-
tent in this life, with
eternity in the life
to come.

SIR if the remem-
brance of former be-
nefits can moue or
bounty in more am-
ple sorte extended
can prevaine, I have
reason both to ag-
nise your loue shew-
ed, and your bounty shewed towards me,
least worthy of such immerited affections.
Yet because unthankfulnesse stops the cur-
rent of Gods blessings, and makes vs dege-
nerate from that we shoulde be, I resolved
with my selfe to gratifie your loue (at least
in some sort) by acknowledging that entire

G 3 duty

The Epistle

duty I owe you, and consecrating unto your
worthy selfe, some thing that might seeme
worthy of such a patronage. May it please
you therefore to take surview of this worke
which by long Travaille I haue brought to
this perfection: it is the fraught of my poore
bark purchased by this years saile; it seemes
more then an Elephants birth, and there-
fore promiseth satisfaction to the iudicious
reader. Let it bee shadowed under the
wings of your protection, who best deser-
veth it, because you nourished both me and
it, when there was scarce any being to mee-
or it: so particularise your divers & sundry
affections to whith and for which I rest e-
ver devoted, would craue a tract of it selfe,
which makes me omit them, only I wish my
effects were answerable to my affects, to ac-
complish that which I would. But so fruit-
lesse bee wishes that their harvest seemes
scarce worthy the gleaning. This poore te-
stimony of my loue may not only demon-
strate what I owe unto you: but what I owe
the Church in the faith I haue professed,
which I will ever keepe inviolable, not ma-

king

Dedicatory.

king travaille as too many doe to the wrack
& ruine of my Religion, but the confirmer
of those unsetled intentions which were
but halfe grounded in me; experience hath
reduced my wavering thoughts to an har-
bour of quiet repose; these be the fruits I
reaped, which as my first fruits are to you
rendred, to manifest my loue and dutie un-
to you, the sinceritie of my conscience to the
Church, and my charitable desire to profit
all: much I should wish you in content, but
more I cannot then already you enjoy, and
therefore rest

Ever obliged to your re-
spected selfe

I. B.

Methods

Under obligation to account.

蒙古文書



THE PREFACE TO THE READER.



ONE after the meeting betwixt the Franciscan frier and my selfe, I sent him in writing a discourse containing an examination of Purgatorie requesting him likewise in writing to set downe his soundest reasons and strongest proofs. But either of my writing or request this good Doctor made no accompt, yet in my absence after my departure from Paris he sent to challenge me againe to a verball conference: & before he particularized his departure, he repaired to the kings Majestie and required reward for his pub-

A like

The Preface.

Contrary licke teaching , as also for his particu-
to the rule lar conference with the Minister Du
of S. Fran- Moulin. Which nevertheles could not
cis, cap. 4. restraine me from publishing my dis-
nullo modo denarios vel course intituled *The waters of Siloe to*
pecuniam re cipient, per *quench the fire of Purgatory.* This writing
sevel per per haue imagined: for attending the Fran-
sonam inter- ciscans answere, behold two Doctors of
positam. Sorbone Cayer and Du Val , tryed no
doubt vpon the vollee among such a
multitude as doe assault this treatise, as
a forlorne hope are the first that enter
the skirmish. Afterward stirred vp by
their example, commeth this Portugal
Monke into the field, as making vp the
arrier guard of this Roman army: to
whose worke the Iesuits of Tournon
haue contributed , to the end that after
the knocking together of so many ex-
quisitopates, they may need no more
to begin. In me it might be holdē great
presumption to wrastle with so many
men, and so loaden with titles , if the
word of God stood in awc of multi-
tude

To the Reader.

tude. For hee might bee holden for a mad man, who in a matter of importance, in lieu of waighing the reasons should fal to numbring of the persons. Truth is of more force in the mouth of one man onely, then vntruth in the mouthes of many, whose conspiracies against the truth of the Gospell resem- b leth the humming of a nest of wasps that in stinging doe lose their stinges. how evert it is, it seemeth that this trea- tise hath stung some of them to the quicke: with so great strife doe they as- sault it. And indeed the gaule and iniu- ties that herein they doe spue forth doth shew them to be vehemently mo- ved. They tearme me a beast, a foole, a fot, a deceaver, an hereticke, an impious parson, a dolt, execrable, impudent, &c. They send me quick into hell; yea they rather want words then stomach. They are sorrie that our language is no bet- ter stored with iniurious phrases: and God hee knoweth what people they are! But God grant that this their vo-

The Preface

mit may be to them a purgation, that
god may not iudge them with so great
rigour, as they doe vs with rashnesse.
This is all the revenge that I do desire:
for what other interest haue we in this
action then the glory of God and the
salvation of such as hate vs? Whose
stripes and blowes when they cannot
penetrate into the truth doe reflect vp-
on my person. But herein doe I boast
that they be honorable bruises. These
barkings I beare as of men starved, and
as some portion of the reproches of my
saviour Christ, who was in like manner
outraged, and for our salvation bare
more sorrows then we can suffer wrongs
for his glory. Now albeit an impudent
boldnesse be the only way to atchieue
reputation of skill, yet am not I deter-
mined to practise that course: neither
to requite these Doctors with such
quoinie. This attempt I despise & laugh
at such impetuositie: yea I even take co-
passion of it, as of a disease of the minde
and a convulsion. Neither is it indeed

my

To the Reader.

my cause, it is the cause of Iesus Christ, whom we are not to defend but by imitating of him; for how can we plead the cause of the Lambe of God with wolvish hearts and poisoned stomaches? Yet is their wrath in some sort excusable: for in quenching their Purgatory, what do you but put these our Masters to an hungry dispute, by stopping the currant of their trafficke, cutting their sinewes, & breaking the wheeles of this great frame of the Roman hierarchie? For as a beast deadly wounded, springeth forth with an extraordinarie force, even so these Doctors doe excessively storne, when you touch them in their best feeling: that is in the belly, in Avarice and in Idlenesse. Of all the rest this PortugalMonk is the most ridiculously violent: hee speaketh with a barbarous impetuositie, with such a pride as hardly agreeeth with his habit: yet did I forbear his honour and abstaine from all iniuries and bravadoes, albeit I had a large field open before me, and many

The Preface

proofes of his ignorance. But I seeke
not to dishonor any man, only the glo-
ry of God do I aime at. To these books
thus stuffed with civilitie haue these re-
verend Doctors imposed Capriccious
titles after the manner of those that
hang out scurrilous tables over the
forefronts of the houses where they
act their enterludes: or as such as carue
Cyclops and *Satyres* vpon the fronti-
spice of their buildings. Marke then the
title of Cayers booke. *The burning for-*
nace, or oven of reverberate &c. And in
his booke his speech runneth all vpon
Limbecks firing, evaporating, recalcin-
ning, &c. All words of his art, and of all
this he maketh an *Amalgame* cōtaining
more moon then sunne. The other trea-
deth the same path and entitlēth his
booke *The fire of Helie to drie vp the wa-*
ters of Siloe. You wot not by what spirit
you be led. The Frier was loath to bee
behind his fellowes, or to vse a lesse ri-
diculous title then his writing is, so to
procure an vniformity wherein he pro-
ceeded

CAYER.

VAL.

Luke. 9.

The FRIER

to the Reader.

ceeded with great discretion and this
is his title. *The Torrent of fire proceeding
from the face of God to drie vp the waters
of Mara enclosed in the causey of th: Mill
of Abbon:* O frock garnished with elegā-
cie ! Who was able on this side the Pi-
rinean mountaines to attaine to such
gallant conceptions ; and so well poli-
shed ? This Frier minor entendeth to
haue all his pollutions and vncleannes
that he spueth out throughout his
whole booke to come forth from the
face of God, that is to say, to bee expel-
led out of Gods presence. Which ne-
verthelesse hee armeth with autoritie,
entituling himselfe *The Reverend Fa-
ther James, Observantin, Doctor, Preacher
&c.* And in his preface braggeth that
he writeth succinctly and strongly : yet
had it beene good hee had expected o-
ther mens commendations: but he had
more desire to ease them of that la-
bour.

At the first blush therefore seeing so
fierie bookes, such hot furnaces & Tor-

The Preface.

rents of fire I feare to come neere the: but plucking vp my spirits and being a little way entred into the reading of the same, I grew into farre greater admiration , considering that these three friers were as farre discordant among themselues as fire and water : and that these Doctors did most fiercely bang each other, and yet were all signed and approved by the Doctors of *Sorbone*. Yea so hot was this contention among them, that one of them , namely *Cayer*, after hee had beene well displaid , and hardly entreated , was finally disclaimed in all their Pulpits, & blasted with perpetuall infamie. All which they could never haue compassed, but they must likewise taxe those Doctors that subscribed and allowed his booke.

Well did I knowe that the opinions of the Romish doctors doe agree but badly. One saith that the pope cannot teach false doctrine, another that hee to the Cou cel of Flo rence. One that the Pope is aboue the Councell, another that the Councell is aboue

Herein is
the Coun-
cel of Basil
contrary
to the Cou
cel of Flo-
rence.

to the Reader

aboue the Pope. One that Invocation *Misteria*
of Saints is necessarie , as Pope *Inno-* *Misse. lib.3.*
cent the 3. and *Cayer* in his conference *cap. 9.*
advowed & subscribed by the Doctors *Causa. 15. c. 2.*
of *Sorbone*. The others , as the Lord of *Nossandorū*
Eurenx, that it may wel enough be for- *que. 7 Ex-*
borne; and it is no matter of necessitie. *travag. vñā*
The Iesuits and such as in their hearts *sanc. lus de*
are more soundly nailed to the Papall *Maiorib. &*
see doe advow that the Pope may giue *Oleo.*
and take away kingdomes: & that hee
can absoluē subiects from their oaths
and fidelitie & allegiance to their Prin-
ces, and this power haue the Popes of
late assumed to themselues, & doe now
put in practise. Others that hold their
judgements somewhat more at liberty
doe affirme all this to be meere usurpa-
tion. The most strictest orders of Friers
and such soules as they haue brought
into captivitie doe beleue that the
Church of Rome cannot erre in any
point of doctrine and doe defend even
the most grosse absurdities: other more
smooth tongued , but withall more

The Preface.

white livered doe say that there bee indeed grosse absurdities : That they beeleeue not any Purgatorie. That the Iubile is but a kind of Marchandize : That the fraternitie of the Corde is but superstition: That the hallowed graines are but prophane trumperies: That we might very well forbeare the portraying of God:the taking of the cup in the Supper from the lay people : the baptizing of bells:the singing of Masses for horses,corne,hogges, &c. Yet for all this that wee must not separate our selues : and the reason that vnder hand they giue out is this: It is good for vs. All this passeth sinuously away so long as we speake not hardly of his holiness: and that the Church Profits be not diminished. To be briefe,these people are like twinnes whose heads being devided the bellies are nevertheless knit together. Surely this is the course whereby the vnitie of the Romish Church is upholden. Nether were wee vtterly ignorant of this discord , yet should I never haue

to the Reader.

haue imagined that they would haue published their contradictions, or produced these Doctors to the stage, there to haue given them so rude a bastinado. But drinke yee together Doctors & agree among your selues: for surely the same God that confounded the languages of the builders of *Babylon* doth still suffer divisiō to molest those that build it againe. Now that which we speak of, concerneth not *Cayer* alone : for the Frier likewise gainesayeth his two cōpanions, albeit he hath both scene their bookeſ & out of them borrowed ſome part of his writings. So as that which in the sixteenth of Genesis was ſpoken of *Ismael*, *His hand ſhall be againſt every man*, *and every mans hand againſt him;* doth very well agree with every of them: whereof in this Treatife I will ſhewe you ſundry examples.

These contradictions are ſomwhat hard of diſgeliō, but much more their flanders wherein they impoſe vpon vs moſt horriblie and wicked opiniōs, infinite-

The Preface

nitley estranged from our beliefe. As
thus:that we beleue fие mansions for
the soules:that our drift is to deny the
Immortalitie of the soule : that wee
make al sinnes alike equal:that we hold
that the soules doe sleep from the day
of their decease to the day of iudgmet:
that wee would haue I wot not what
Synode[that never was] to passe for an
article of faith: that baptisme was not
necessarie for any but the children of
vnbelievers:that out of our Kalenders
we haue raised the Virgin Mary & the
Apostles, and in their places haue inser-
ted *Luther* and *Calvin*:that our Mini-
sters doe preach liberty of conscience
without any apprehension of divine
judgmet:that we hold that it sufficeth
vs that Iesus Christ suffered for vs, and
therefore that wee neede not doe any
more:that at the Funerals of the late
Queene of England they sung Mass,
had their offertory and prayed for her
soule:that *Luther* and *Calvin* in liew of
raising the dead to life did put the living

to

To the Reader.

to death, and that they are our Masters,
Patriarkes and Apostles &c. To bee
briefe, they set downe even all the flan-
ders that hatred can devise , or malice
can suggest, wherewith they seduce the
people and abuse their simplicitie.

What shall I speak of their vpright-
nesse in alleaging the Scriptures ? All
the passages that they produce are for
the most part either falsified, or wrested
to a contrary sense , or to no purpose.
With a Magisteriall license they force
a number of passages quoined vpon
the anvill of Avarice, that are not to be
found in the originals, either Greecke, or
Hebrew : yea and so metimes contrary
to the Roman translations. Of so much
negligence or dulnesse of their reader
do they presume , assuring themselues
that the people shall never perceave a-
ny thing, or can so much as cōsult with
the Scriptures, which vnto them are as
sealed letters and suspected booke : al-
beit, in the meane time they are permit-
ted to read the monstrosous Legends: the

Psal-

The Preface

Psalters of the Virgin Mary ful fraught
with blasphemy: and the frivolous and
and fabulous bookeſ of the life of Ie-
ſus Christ. O yee ſoules that long for
your ſalvation, will you ſtill liue in ſuch
grievous bondage? What? Shall we yet
be ſo vaine as to paſſe the ſeas to looke
vpon the relickes of ſome Saints, and
will we not heare Ieſus Christ when he
offereth himſelfe vnto vs in the holy
Scriptures? Shall we ſtoop more to cu-
riouſtie then to neceſſitie? To the cōtent
of our eies then to the ſalvation of our
ſoules? Shall we ſtill be ſo rafhly negli-
gent, as in a matter of ſuch importance
to credit the firſt commer? Contenting
our ſelues with following in lieu of
knowing? Placing pietie in the knowe-
ledge of nothing; thrusting our ſelues
into the preſſe and ſhrowding vs amōg
the multitude? Againe, when any man
ſhall ſay vnto vs that Ieſus Christ or a-
ny of his Apoſtles do in ſuch a place, or
in ſuch a place teach vs Purgatory, or
the Invocation of ſaints, &c. Shall wee
be

to the Reader

be so cruelly cowards to our selues, or
so vnthankfull to God, as not to take
so much paines as to look whether the
same be truely alleged? And indeed
wherefore should these Doctors cite
the places but that we might see them?
For what an absurditie is this, to quote
the places to the people and then to de-
barre them from seeing of them? To re-
ferre them to the places and then to
command them not to looke in the
booke? The people of *Beroe* practised
this examination of the things that *S.*
Paul taught: for albeit he preached with
farre more auctoritie and certitude then
any man in our age; yet did they exa-
mine his preaching by the reading of
the Prophets, farre more obscure then
the new Testament. Enter therefore in
to this examination I say, and yet I say
vnto you [especially if you haue re-
course to the originals] that you shall
enter as it were into a shop where they
sell vizards: yea where they doe not on-
ly sell them, but where they make the
so

Acts. 17.10

The Preface.

so excessiue is their licentious liberty? Of all this will wee in this Treatise produce sundry proofes, according as occasion shall serue. A Treatise whose principall drift is a defence of the only purging of our sinnes , which is the bloud of our Saviour Iesus Christ against the fire of Purgatorie. An argument that carrieth with it the confutation of the doctrine of the *Limboes*, of Traditions, of Prayer for the dead , of mans satisfactions and of Popish Indulgences. I plead the cause of Iesus Christ: I confute the reasons and passages of these Doctors and their burning writings: yet touch not their persons, neither their furnitures full of Invectives that concerne not the argument.

Two things there are nevertheless which I cannot overpassee: their folly in wanting , and their false dealing in answering me.

*Fire of He.
lie, p.4.* First they paint forth many triumphs great conquests, and an extreme shaking of our Church: so many goodly souls

To the Reader.

soules, such a multitude of notable personages: namely forty at Diepe revolted to the Romish Church, which now is in travel of them: If they come to life they shal come forth. These men doe packe them very grossly: for enquiring of any such breach in the Church of Diepe, I cannot learne of more long time revolted then two, the one a maiden who allured by a carnall marriage hath violated her spirituall marriage with Christ: the other an English Iesu-^{2. Pet. 5. 12} it, who vpon a fained conversion intruded himselfe into our company and is now returned to his vomit. Howbeit let vs put the case that the reporte of these conversions were as true, as they be forged at pleasure: Is it any mervaile that some loue the world & turn wing to that part that yeeldeth most quietnesse and worldly promotion? Were it not rather a wonder if there were none such? Iesus Christ was forsaken of his ^{Ioh. 6. 68.} disciples: how much more wee, who haue nothing but by his bounty? Men

The Preface

In these daies in matter of Religion do follow the course of the affaires, and do fit their believe to their worldly commodities. The belly hath no eares: And as vsually such are deafe as dwell neere the downefall of great waters, even so the word of God pietceth not into the eares that are deafned with the bruit of the world and stopped with the currat of Covetize, of voluptuousnesse and of ambition: especially at Paris where men are bought and sold, & where rewardes are propounded. And God graunt that Idolatry possesse none but those who she hath deereley paid for. herein are we to acknowledge the work of God: that notwithstanding so many allurements and discommodities, yet do the flocke of Iesus Christ grow and encrease, yea even since these men made their vaunts that our Church was so sore shakē. But we boast not so much, neither indeede are these victories ours but our Lord Jesus Christs.

In their triumphis they paint mee forth

to the Reader.

forth & make me a party in the proofs
of their sufficiencie. The auctor of *He-
lies* fire saith that in the disputation a-
gainst the frier I was twise or thrice at
a non plus and so made some of them
merry: but hee sheweth neither when
nor whervpon. It might peradventure
be when the frier refused to enter into
any orderly disputation, or to propouid
his reasons in forme, saying that he was
not permitted so to do: either when he
said that the theft was scourged, but
not the thiefe: That *excogitatum Com-
mentum* signified a Commentary: That
the pardons of foure and fifty thousand
yeares are good and receauable: That
satisfacere signifieth not to acknowledg
his fault to the partie offended, or to
testifie that he was sorry for it: or when
he saying vnto me that God should be
vniust if there were no purgatorie, I an-
swered that then God should be vniust
to such as should liue in the day of iudg-
ment: also to the Carmelites that dy vp
the friday, who [as themselues report]
-70111

Suetonius.
*Iulius in seg-
mento. 73.*
Plautus in
Apbitrone;
*aut satisfac-
at mibi aut*
adiuret
*in super nol-
le esse dicta*
que in me in
*sontem pro-
tulit.*

The Preface

haue a priviledge that they shal remaine
in purgatory no longer but vntill the
next saterday. But who would thinke
that vntruth could so farre exceed? Ve-
rily I am one of the least amonge the
servants of God : yet would I be sorrie
that my yeares or want of capacitie
should any way preiudice the equity of
my cause: but the word of God is migh-
ty even in the mouthes of babes. Be-
sides should I trouble my selfe with an-
swering an vnlearned man vnseene in
the Greeke and Hebrew, as appeared
when we were to haue recourse to the
Originals in both those lāguages, wher
vpon the Iesuits of Turnon tooke vpō
them to stuffe his booke with passages
collected out of prophane auctors and
the Rabbins, into whō hee never thrust
his snowt : which Iesuits nevertheless
were many times mistaken in diverse
things, as in place convenient shall ap-
peare. But how should they make faith-
ful report of things spoken, who make
no cōscience to falsifie my writing? See
ther.

The man-
ner of
these Do-
ctors in an-
swering.

to the Reader.

therefore how they entreat me. They produce not my wordes: they reverse the order of my speeches: here & there they mangle & snatch at my discourse; one beginneth at one end, an other in the middest: If I speak any thing that bitteth, they can quietly passe it over with silence: They obiect the matter that I answer, but my answers they suppressle, He that seeketh the truth ought to produce the very w^ordes of his adversary: he should trace him step by step without counterfeiting, curtalling, or dissembling: but these men by a certaine doctoral disposition do skippe, as at their masse, over whole leauies: they conceale the most forcible: and the sooner to lead the reader that followeth vs out of our tracke, they shuffle the course of my reasons, and bring the head forth last. Then having thus fent my discourse, they proclaim before the paleace their fiery, burning, magnificall, & and ridiculous titles.

The frier beginneth with the last page of my booke.

Some coulor they might haue had

first

B 3

for

The Preface

for their sight, had my first booke been either tedious or ful of wordes : The chardges of the Impression with the readers impatiencie might haue serued them in stede of figge leaues to cover their shame: but my writing contained few pages & the Arguments lay clole: for I studied to lay the bones bare that the sinewes might bee the better seene. Their vnfaithfull dealing doth proceed yet farther : for they forge other obiections then mine : and of mine do they take away the edge by propounding them in other manner then I did : Thus do they skirmish and sport them in answering of themselues: much like vnto the Bulles in the amphitheater to whō they cast men made of straw, vpō whō, being provoked,they dischardged their rage . As if they should say vnto me you are too rough : The Church of Rome must be more gently entreated: Take away your forcible arguments for these reason's lie to hard vpon vs, so wil we commune with you. Thus and thus must

to the Reader

must you object that so wee may and
were with some coulor: but they for-
gat to give this warning before.

I doe therefore protest that these
writings of these Doctors doe not con-
cerne me, for that I never spake manie
things that they impute to me: & they
have either fearefully dissembled, or
malitiously corrupted my best obiecti-
ons. Neither can I thinke my selfe suffi-
ciently satisfied vntill I see my own writ-
ting perfect in the writings of my ad-
versaries, and their answer set down ar-
ticle to article: reason to reason, with-
out cutting of or altering my wordes,
or disordering the order of my dis-
course.

Reverend Doctors, I beseech you in
curtesie, yea I adiure you by the relicks
of your consciences to entreat me with
more equitie: take this booke which a-
gaine I offer vnto you encreased, am-
plified and corroborated with reasons
and some passages of Scriptures: and
answer it in such wise as that my rea-

None of
these Doc-
tors haue
yet answe-
red, & ther-
fore the vi-
ctory yet
resteth
with the
Auctor.

The Preface

Sons may not be mangled, nor thrust
out of order: but that all men may see
your answers at the foot of my obie-
ctions. If your desire to bring the trath
to light faileth you not, no more then
your leasures, meanes, books, and sup-
port [albeit all these faile vs] wee shall
soone perceave which of vs hath the
word of God to warrant: and from the
encountet of our reasons truly and vp-
rightly reported wil proceed the sparks
of the truth. The Lord God vouchsafe
to direct our pennes i, and dispose our
hearts to propounde such matters as
may bee profitable to the salvation of
his people, proper to the glory of God
and comfortable to the truth. *of his*
word, *Reverend Doctor John Donne*

curtallie, as I shew you in this Note
of your cogitations to come, in the
first place, to take up some of the
differences betwixt us, and you. I bring
you into the field, and you into the
battell. And so wee will beginne with
the first point, which is, concerning the
scripturall lawe, and the newe lawe.

THE CONTENTS OF THIS BOOKE.

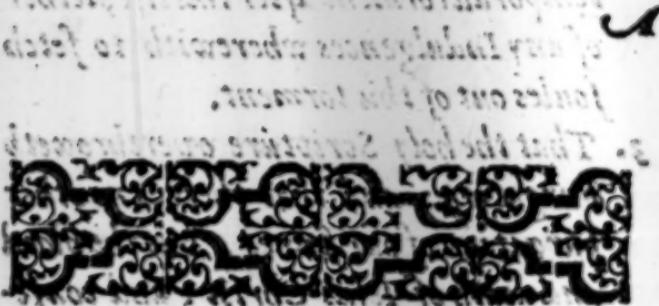
1. A description of the soure thambers, or stages which the Church of Rome plathes under the earth. Namely of Hell: of the Limboe of Children: of the Limboe of the fathers: and of Purgatory. Also of the meanes to get out of Purgatory.
2. That in this controversie, as in all other that concerne faith, the holy Scripture ought to bee iudge: also that the same speaketh not of Purgatory, neither of any temporall torment after this life, neither of any Indulgences wherewith to fetch soules out of this torment.
3. That the holy Scripture overthroweth Purgatory: and that there is no other purgation of our sinnes, but the bloud and dooars of Iesus Christ, and consequently, that papall Indulgences are unprofitable to the deceased.
4. Against mans satisfactions in general.
5. Against Popish Indulgences and the

ex-

Extraction of souls out of Purgatory.

6. A confutation of such passages of the
holy Scripture as these Doctors haue al-
leaged.

7. What the Doctors of the four first ages
after Iesus Christ did hold and beleue
concerning this matter, and that they
never beleueed any Purgatory. Also of
prayer for the dead, of Indulgences, and
of the satisfactions of the primitive
Church.





A CONFUTATION OF PURGATORY.

CAP. I.

A description of the four Chambers or stages which the Church of Rome placeth under the earth: and particularly of the place called Purgatory.


HE Doctors of the Church of Romedoe hold, that vnder the earth, there bee 4 severall places, which are so many prisons, wherein the soules are either broyled, or shutt vp. The lowest place is hell; the habitation of the damned: and the same is divided (if wee bee to leue our adversaries) into two parts.

The lowest place. The author of the fire of Helic. p.

44.
The

The one where the soules are tormented in fire: the other , where they are tormented in snowe. Throughout all the word of God can we not find that that ever any came out of this place, Yet Pope *Gregory* the first , in the first Booke of his Dialogues,cap. 12, reporteth that *S. Severus* raised a dead bodie whome the Divels had carried away.

Bk 4 Dist. 45 quest. 2. Also *Damascen*, and after him *Thomas*, *Durand*, and *Richard*, doe tell vs that by the prayers of *S. Gregory Traian* an heathen Emperour was fetched out of hell. *Gabriel Biel* in his 56. Lesson vpon the Cannon of the Massle, holdeth the same opinion. And *Ciacconius* hath writ an Apologie exprefly for this history. *Cayer* and the Doctors that subscribed to his book , do approue this historie:but his cōpanions do reiect it.

The secōd place. The second place is the Purgatory that serveth for such as are indeed righteous and do not sinne : but in their lifetime haue committed some trespasses for which they haue not satisfied. The same Pope

Pope Gregory teacheth that so soone as
a man is deceased his soule is presented
before the Judge, also that sometime there
happeneth abuse, & they bring before
God one that was not called. As saith
he / it chanced to one named *Stephen*,
who being deceased and his soule pre-
sented before God, immediatly as God
saw him, hee said that was not the man
that hee had called for: but that it was
an other *Stephen*, a beater of Iron, who
therevpon died incontinentlie, and the
former *Stephen* revived againe and was
seat backe because hee dyed before he
was called. These soules thus presented
before the Judge, if they need any pur-
ging are instantly sent to this second
place which they tearme Purgatory.
And this doctrine is grounded vpon
this principle, which is a third article of
their faith, and taken out of the vnwrit-
ten word: namely that Jesus Christ by Read the
his death and passion hath indeede dis- catechisme
charged vs from the fault, and from cel of trent
the paines due to sinnes committed be- in the chap
fore of penance

fore baptisme: but from the paine due
to sinnes committed after baptisme he
hath not discharged vs. Therefore that
such as haue not made full satisfaction
in this life by fastings, scourgings, gifts
to the Church, &c: shal be sent to Pur-
gatory there to finish their satisfaction
and to pay [as they say] even to the last
penny.

Herehence grewe that pennance
which the Priest imposeth vpon the sinner,
which do farre differ from the pen-
nance vs'd in the primitiue Church
which was publicke, of long continu-
ance and rigorous, thereby to humble
the sinner and to repaire the scandall to
the Congregation: but at this day in
the Church of Rome they impose for
the most part privat pennances, and the
same either very easie or ridiculous: &
these doe they make vse of to prevent
Purgatory, and yet to pay and satisfy
Gods iustice. The formes of these pen-
nances, are to say a set number of *Auees*
intermixed with *Pater's* vpon a paire of
beads

of Purgatory.

beads: to scourge their bodies: or vpon
the bare flesh to gird themselues with
a cord: or to goe in pilgrimage to Saint
James in Galicia, &c. Our Annals do in-
forme vs of a penance imposed by a
Pope vpon one Robert the Norman,
surnamed the Divell, vpon sundry his
riots committed : that is, that for the
space of seven yeares hee should not
speake: and that he should all that time,
lie at a staier foote, and take no other
food but the relicks of such bones as a
Grayhound shoud haue gnawn. Was
it meet to abridge the benefit of Iesus
Christ, and to supply the places with
such frivilous devises, and in such cou-
terfeit quoine to satisfie the iustice of
God, which Iesus Christ had before sa-
tisfied to the full? As concerning the
torments that the soules doe there en-
dure, these our masters doe tell vs that
all the fires and torments in this life, are
but easie in regard of the heate of the
fire of Purgatorie, and that the torment
thereof equalleth that of the damned.

N. Giles,
an. 768.

The Frier
pag 75.

This

A Confutation

Memoranda
Domine.

Lib. 7. Epist.
61.

This doctrine was not yet receaued in the Church of Rome, when to the Cā. nō of the Massē they added these words ensuing, which the Priest must daily say for the soules in Purgatory. Remember Lord thy servans, whose soules doe rest in the sleepe of peace. Hereby it appeareth that they then beleevyd that the paine was easie, or rather none at all, and that the soules for whom they prayed, did rest in peace as in a sleepe. Hereto accordeth the saying of the aforenamed *Gregory*, who advoweth that the soules of *S. Severus & S. Pascasius* wrought miracles in the Bathes where they lay in Purgatory. For it is hard to worke any great miracles in such cruell torments. This is the same Pope *Gregory*, who doth in earnest confess, that the Apostles celebrating the Lords supper, added vnto the consecration nothing but the Lords prayer, and so consequently prayed not for any soules in Purgatory.

Againe, the Church of Roime hol-
deth this torment to be of long conti-
nue
ain T

nuance: for every sinne they must abide there seaven years: besides also that we pray for some that died many hundred yeares since. And in this regard doth the Pope grant pardons some for fifty, some for an hundred thousand yeares; and the Friar may verie well remember that when I shewed him in the Massc booke a praier that contained foure & fiftie thousand yeares of pardon thereto adioined, he did not onlie advow it, but tooke vpon him to defend these so liberal indulgences.

In the Church of S. Bibian at Rome In the
 vpon the day of all Saintes they haue booke of
 sixe hundred thousand yeares of verie Romane
 pardon for the space of one whole day Indulgen-
 ces these
 The Pope that granted that pardon pre fixe hun-
 supposing that a soule may haue com- dred thou-
 mitted so many sinnes [besids those for sand years
 which the paines of Jesus Christ haue are writte
 satisfied] that hee must haue so manie
 yeares of torment to purge all his sins,
 unlesse the Masses and suffrages of the
 living, togither with the Popes indul-
 gencies.

gences doe procure him ease and abbreviation of his paines. At Paris in the entering into a chappel of the friers Fe villans in the suburbs of *S. Honorat* hangeth to be seene a long bedrole of pardons : wherein among other is contained that vpon everie daie of lent there are to bee purchased three thousande eight hundred sixtie seaven yeares and two hundred and seaven Quarentines of daies of verie pardon. In the church of *S. Eusebius* at Rome they haue seaven thousand, foure hundred fifty and foure *Quarenteins* of daies of verie pardon for such as shall bring thither any honest offering, and as the words of the Bul do run *Manus porrigenibus adiutrices* for such as shall put to their helping hands. In the Church of *S. Mary* deliver vs from the paines of hell [for that is the Churches name] there are dailie granted eleven thousand yeares of Indulgence to such as shal bring an honest offering , that is to say, that shal giue, not to the poore indeed, but to the rich Monks:

Moncks: not to those that weep, but to those that sing: for now almes with the true vse thereof, hath also altered the signification of the word. In the church of S. *Praxede*, you haue dailie twelue thousand yeares of verie pardon and as manie Quarentines of daies, with the remission of the third part of your sins: in such maner that visiting this church three daies on a row you shal purchase plenarie pardon of all your sins and six and thirtie thousand years by provision besides the Quarentines, which the Popes haue since encreased to sixscore thousand years for everie daie: witnes the book of *Indulgences* printed at *Rome* in the house of *Julius Accolto*, an. 1570. see also the book of Romaine Indulgences sundrie times printed at *Rome*, namely in the yeare 1519 the second of Februarie by *Marcell Franck*. Yet are all these pardons but few in regard of those that belong to the Church of S. *John of La-
geran*, the somme whereof yee shal find either hanging vpon tables, or graven

Gab. Biel
in his 17.
lesson vpō
the Cannō
of the
Masse.

in the wals of divers churches of Rome? All this do we set downe to shew that as the plaister ought to be fittet to the largenes of the wound, so the Popes haue thought it meet to perswade men to beleue that the paines of Purgatorie are of long continuance, sith they require so long a time to purchase release from the paines thereof: withal presupposing that in that so fiery and scortching a countrey, where the sun hath no being, they reckon all by daies, and by yeares. This long continuance is also to bee gathered out of the Revelation

That is to say about some nine hundred years since of Venerable *Bede* in the fifth booke of his historic *cap. 13.* where he saith that the souls which in his time were in Purgatorie should be delivered in the daie of Iudgement, except some few that shoulde bee redeemed from thence by the praiers of the living.

Moreover besides all this, the selfe doctors of the Romish Church doe agree, that even during these so violent tormentes, the soules neverthelesse are assured

assured of their salvation, & out of the danger of hell: neither do I know since when this opiniō crept into the church of Roime: for in the Masse for the dead we finde a clause after the Gospell that contrarywise doth testifie that still they are in danger. These be the words. O

Lord deliver the soules of all the faithfull departed, from the infernall paines, & from the deepe lake: deliver them from the throat of the lyō, least the gulph of hell should swal-

Liberā' Do-
mine ani-
mas omniū
fidelium de-
functorum
de peris In-
fernus, & de
profundo la-
cu: libera
eos de ore
Leonis ne
absorbeat e-
os Tarterus.

low the up, & so they fall into utter dark- nes. Tearms over bitter to signifie Pur- gatory: and such as may in no case stand with people assured of their salvation. We haue also the ordinary prayers said at burials, yea and vsed at the funerall of a Pope, wherein we find no mention of Purgatory. Indeed this soule is brought in, as praying to be delivered from hel,

and from eternall iudgement, in these words. Sane me o Lord from eternall death in the terrible day, when the heauens and the earth shall bee moved, and when thou

Sacrar.Ce-
rem.lib.2.
Shalt come to iudge the world by fire. Itre-
Seit 15.

ble and quake, and doe feare when the examination shall come, and the day of wrath, of calamitie and of misery : that great and wonderfull bitter day. Speeches which can not proceed from a soul assured of her salvatiō. Surely whē these praiers were first penned, these matters were not yet well considered of, and this may we easily gather from Pope *Gregory* the first, who in his dialogues placeth the Purgatory of some souls in bathes, of some vnder the leaues, and of some vnder the Ice: and this do these three champions that haue assaulted my treatise, both say and defend : for nothing to them is to hard or to hot. *Damian* speaketh of a soule that had her Purgatory in a river, but whither she swam with the stream or against it, he saith not. The Rosarie of Bernardine hath of this nature many revelations: and the Legend of *S.Patricke* telleth vs that in Ireland there is a caue that openneth into Purgatory: to be briefe, albeit many soules are returned from those partes, which haue brought

brought news, yet did the matter still rest full of doubt, vntil the Councell of Florence, which among other occasions, was assembled to perswade Purgatory to the Greeke Churches, who both before and yet do deny it, albeit their deputies in the Councell did agree vnto it in hope of succours against the Turk. True it is that we find some more ancient Couacels, which made mention of prayer for the dead; but hereafter we shall most evidently proue that these prayers make nothing for Purgatory: also that such prayers as we find among the ancients doe plainly shewe that they beleeved no Purgatory. Even to this day doe the Greek Churches pray for the dead: yet doe they deny Purgatorie. In the last session therefore of this Councell holden in the yeare 1539. was it defined, that wee should beleue Purgatory: In which Counsell, as in all others holden within these ffeue hundred yeares, the Pope sat president. and that with such authority that hee grew

to bee adored and intituled The Divine
Maiestie: the spouse of the Church: the Sa-
viour and Lion of Iuda: the king & Prince
of all the world, having all power both in
heaven and in earth: All which titles
were attributed to Pope Leo the x. in
the Councell of Lateran. Thus in all
^{¶ 1. & 3.}
^{¶ 9. & 10.} these Councils nothing passed but by
his will, insuch wise, that if any did con-
tradict him, hee was soone burned, as
was John Husse in the Councell of Con-
stance, notwithstanding the safe conduct
and faith given by the Emperour and al
the Councell. But to returne to our
Matter. The soules thus purged in this
fire are brought into Paradice. How-
beit because this purgation will growe
somewhat long, the Popes mercy doth
sometimes abridge this punishment:
For besides that the paines that the li-
ving haue vndergon for thē, as fastes:
almes: whippings, pilgrimages, libera-
tories to the Church, &c. also that the
Masses founded for the deceased, which
leauē any rents or annuities to a con-
vent

vent or abbey, or other religious house [if we may beleue those that sing the] are of great vse to mitigate and allay the heat of Purgatory, and to diminish the paines thereof, yet haue the Popes found out a more ready and gallant invention to the same end: and this it is. Hee rakereth together all the superabundant satisfactions as wel of Iesus Christ as of all his Saints which remain in the treasurie of the Church; whereof himselfe doth carrie the keyes; and these doth he distribute among his Indulgencies, for the freeing of soules out of the fire of Purgatorie. To the same vse doth he also apply his hallowed graines and medals which hee distributeth abroad, granting hundreds and thousandes of yeares of pardon, to all such as shal kisse or reverently keepe them. And these pardons serue not only for this life but also for Purgatory. The Church of the Fevillants at Paris haue this priviledge, That the Masses in that church said for the dead vpon the moonday or wednes-

nesday, doe every of them deliver one soule out of Purgatorie. Many such Churches doth Rome containe. *S. Potentian: S. Laurence without the walls, S. Praxedede, &c.* vpon the 7. of May, anno 1586. did Pope *Sixtus* the 5. grant to such of the fraternitie of the corde of *S. Frances* as should say 5 *Paternosters* & as many *Ave Marias* vpon the Saturday before palme Sunday: and vpō the feast daies of *St. John Evangelist and St. John Port Latyn* plenary Indulgence for all their sinnes: yea and more then that: for they shall moreover deliver one soule out of Purgatorie, as appeareth in the booke of Indulgences granted to that reverend Corde, printed at *Paris* by *John le Bone* vpō Mount *S. Hillary* at the signe of diligence ann. 1597. And these priviledges were reconfirmed by other letters patents of the same Pope: Given at *S. Markes* the 9. of *August.* ann. 1587. But the principall matter that we are herein to note is this. That this grace is not

not conferred to any that is not of that
 fraternity, albeit in the same places hee
 should say the *s. Paters* and as many *A-
 vees*, yea and fifty more and that with
 farre greater devotion then that frater-
 nity doth. Some Alters also there be
 whereto his holiness hath conferred
 such priviledges that vpon the saying of at Rome in
the church
of S. Prax-
ede and in
many other
places.
 a set number of Masses vpō them, they
 shall bring a soule out of Purgatorie:
 Some people also there bee that are so
 priviledged that after their deaths ei-
 ther they go not into Purgatory at all,
 or if they go in, they staie not there any
 time, but come forth by and by: albeit
 they be as heavy loaden with sin as any
 other: such shall the elect bee that shall
 liue in the day of Iudgement, or such as
 shall die immediatlie after the *Iubile*. Sub auspiciis
sapientissimi
D.N. Barthe-
lomei Gui-
tar Navar-
rivi.
 Wee haue seene certaine Theologicall
 Theses disputed on at the Carmelites in
 Paris vpon the eighth of October 1601
 by a certaine Carmelite named *Jacobus*
de Rampont Carmelitarum presentatus ac
Metensis Carmeli Alumnus; at the end
 where-

whereof the said *Rampont* in good sort
and with a good grace maketh a briefe
Oration in commendatio of his order:
tearming the *Carmelites* the first Ana-
chorites: the Imitators of the Aposto-
licke life, practising both the life & wea-
ring the habit of *Elyas* and *Elizeus*, bre-
thren to the *Virgin Mary*; and among al-
other preeminences endued with this
singuler priviledge, That whosoever is
entred or shall vowe to enter into this
fraternitie shall no longer abide in Pur-
gatorie, but from his death vntill the
next Saturday following. A priviledge
which *Cayer* with tooth and naile de-
fendeth in his *Oven of Reverberate*, &c.
and promiseth shortly to shew vs the
Bull of that Pope which graunted this
priviledge, with whom the *Carmelites*
are vnited who thereto haue set their
seales, and among the rest this frier *Rā-
pont*. And this is the reason that they
use so few Masses for the soules of their
brethren, especially if they die vpon the
Friday. The Pope himselfe sometimes

gran-

granteth his Buls, as our selfe haue seen whereby at the petition of some survi-
ver of the kindred that craveth it, hee
fetcheth the soule out of this fier. Yet
for the expedition of such Buls, as also
of all other Buls of Absolution or dis-
pensation the Penitentiaries, dataries &
brethren of the lead, &c. Who farme
their offices at the Popes hand, must be
grealed in the fists: and these our Ma-
sters must be paid in duckats of the châ-
ber, as in the pallace of *Paris* the spices
are paid only in crownes of the sunne.
Thus doe they wrong in subscribing
their Buls *Datum Roma* for if they wold
deale truly they should write *Venditum*
Rome. Hereof did *Aeneas Silvius* com-
plain before he was Pope saying, *N*t.* Epist. 66. ad
hil est quod absq; argento Rom.curia dedat:*
I. Peregallus
nam & ipse manū impositiones, & Spi-
ritus sancti dona venduntur: nec peccato-
rum venia nisi nummatis venditur. That
is to saie in few words: In the Court of
Rome nothing passeth without mony,
no not the holy Ghost, or remission of
sینces. This

That is to
say *Necariz*

Thus is he named in the frōt of were it not that I am willing to gratifie the booke of the con-formitie of S. Frances in their booke of conformities, compared with Jesus) hath greatly contributed to the redēming of souls out of Purgatory. For

*Thomas 3.
queſt. vii.
Artic.* the Rosary of Barnardin, allo *Thomas* upon the fourth booke of Sentences *Eandē gratiā* doth testifie that the taking of *S. Frances* habit is of like vertue as Baptisme: *am consequū
sur Religio-
nem intran-* hereof it must needs ensue that whosoevers, quam cō sequuntur Baptizati. ever dieth in this habit doth go straight into Paradice. And in hope hereof *Anton. tit.* there haue bin some who in the verie *24 cap. 7. &* agonie of death haue cauled themselus *Rosarium
Bernardini.* to be shrowded in this habit. Or haue *Aſſiſum, a
towne in
the dutchy
of Spoletū* at the least thrust an arme into the fleeue thereof. Among others *Robert
King of Sicill*, as *Anthoninus* reporteth. wherein dwelt the first Franciscan Friars. To this Reverend Saint, being at his towne of *Aſſiſum* in *Italy anō, 1223.* appeared an Angell who told him that Jesus Christ, the Virgin Mary, and the

An-

Angels attended him in the Church
called St Mary of the Angels: wherevpon
he being come thither, Iesus Christ
said vnto him, *Frances, demand any thing* Luk. 2 22.
concerning the salvation of soules: for thou
art set to be a light to the Gentiles. Frances
answered, *I require thee to grant pardon*
for all sinnes to every one that shall enter
into this Church, and I beseech the Virgin
Mary, the advocate of mankind, to assist
me in this petition. Then said Iesus vnto
him, *Brother Frances, thou hast desired a*
great matter: but thou art worthy of grea-
ter: Goe therefore to my Vicar, to whome I
haue given power to bind and lose upon
earth and in heaven, and on my behalfe de-
mand of him this Indulgence: Herevpon
this good Saint repaired to Pope Hono-
rat, & at his hands craved this large In-
dulgence without offerings. But the
Pope answered him that it might not
bee: for it was meete that whosoever
would purchase pardons, must also me-
rit them *Ponendo manus adiutrices* by
putting to his helping hand, *id est*, by co-
tri-

Note this
principle.

tributing. Being asked for howe many yeares he demanded this pardon , hee answered that he craved no yeares but soules : and therevpon would none of his buls: but said that the Virgin should be his paper, Iesus Christ his Notary, and the Angels his witnesses. But now is this Indulgence restrained to one day of the yeare only; and that is the first of

It is called Portiuncula or S. Mary of the Angels August: vpon which day, whosoever vi
siueth the said Church , obtaineth re-
mission of all his sinnes eomitted since
his baptisme: as well for the sinne as for
the punishment: wherof it ensueth that
whosoever dieth comming from thēce
shall never come in Purgatory. This In-
dulgence is yet in great esteeme in Ita-
ly, and is set downe in *Bernardines Rosa-*
ry, and Bellarmine defendeth it in his se-
cond booke of Indulgences. Thus doe
we with griefe behold the accomplish-
ment of the prophecie of S.Paule. *God*
shall send them strong delusions, that they,
shall beleeue lies, and that for a punish-
ment, because they haue accompted
God.

Godlinesse to be a gain : religion a mar-
chandise for the time: and Gods word
a dangerous booke : such a one as the
common people may not looke into,
so long as such vngodly and impious
inventions are published, as most con-
venient for the instruction of the vn-
learned.

This is the history of Purgatory; these are her tenents and butteresses; and herein were matter sufficient to make men merry: had they not a greater ground of sorrow in seeing religio turned into fables, and the only clean-sing of our finnes, which is the bloud of Iesus Christ, be as it were degraded and abased, to the ende to make a gaine to those who in the Temple haue againe raised vp the tables of the mony chan-
gers; which Iesus Christ did once over-
throwe and cast downe.

Of the Limbo of Children.

The third stage or chamber is the ^{The third} Limbo of children deceased without ^{place.} baptisme: who are there without tor-

Pag 9.

ment, as also without pleasure, or hope ever to come forth : and there doe remaine [saith our frier] in griefe, for that they cannot attaine to beatitude : and this is it that they call *pæna damni* : but if this grief be also felt, it is *pæna sensus*, and surely it were a goodly matter to knowe what they doe in this place, where they haue no communication either with God or with the Divels: besides that they are without remembrance of any thing that they haue seen or done, & having no body to instruct them: sith also that they must rise again: and what sentence the Judge shal in the day of iudgement passe vpon them: for our Lord Iesus Christ in the 25. of *Matthew*, speaketh of no more but sentence against the damned, and for the elect. But these questions are to bee resolved by Doctors: for the word of god penetrateth not so farre. The auctor of *The fire of Helie* doth resolute vs , saying, These children shall not bee iudged in the last day: For it is written in the 3. of

Pag. 38.

S.

S. John, whosoever believeth not, is already judged: But they never had faith: then be they already fully judged. By this his Maisteriall conclusion, he also maketh the children that die soone after Baptisme to be already judged and banished into Limbo: for they likewise had no more faith then the former that died a little before. Then maketh he one step of a Clarke farther, because hee seeth not that *Not to beleue*, in this place is spoken of the rebellious and incredulous: for of those that haue not believ'd John speaketh in the next verse following. *They loved darknesse more then light:* that is to say, errour more then truth; which cannot bee imputed to children newe borne.

Thus the Church of Rome by excluding childe'ren that dy without Baptisme from salvation, committeth sundry oversights. 1. First in so doing sheweth the Grace of God to the water. 2. Here by also sheweth referreth the salvation of the child to the power of man, or of a

midwife : for if they list to baptize the childe while it is dying , it shall go into Paradise : if they list not to baptize it it shall not come there . 3. Herein also they accuse God , that he provided but badly for the salvatiō of children born vnder the old Testament , in that hee would not haue them to bee circumciſed before the eighth day . 4. Neither was it a small point of rashnesse , mixd with barbarisme to bring in the custom practised at *Paris* , where they cast their children headlong into a gulph that is in our Ladies hospitall or Gods house . 5. Againe these our Masters doe place this *Limbo* vnder the earth : and so what shall become of it when the earth shall haue no more being , but be vtterly conſumed with fire , as saith *S. Peter* in his ſecond Epiftle , chap 3. and *David Psal.* 102. ver. 26, & 27. At the leaſt they ſhould in time haue chalked out ſome other lodging for theſe childrē in ſome other place . This ſo preſumptuous and cruel doctrine againſt children is groūded

Apoc. 21.1

ded vpon the words of Iesu Christ in
the third of S. John Except a man be born
of water and the spirit he cannot enter into
the kingdome of God. Wherin the church
of Rome is contrarie to her selfe : for
shee holdeth that many are saved that
were never baptizid in water : as many
Martyrs that were never baptisid in wa-
ter : neither will it serue their turne to
say that those Martyrs were baptizid
in their blood: for this place of S. John
importeth, That of necessity they must be
borne againe of water : besides that this
baptisme in blood is contrary to the ca-
nons of the Church of Rome, which
faith that the Sacrament is no Sacra-
ment if hee that conferreth it hath not
an intent to baptize. But the heathen
executioners had never any intent to
baptize. Againe fith Baptisme is vni-
citable, what reaso is it that the marty-
rdom of a man not baptizid should be
Baptisme? Yet will wee not deny but
that the Martyrs are baptizid in their
blood: alwaies provided that this word

to baptize be taken simply to wash, as that is the significatiō of the word: but if we speake of Baptisme as it is a Sacra-
ment of the Church: a seale of the co-
venant: exhibitiue of the grace of God
in Jesus Christ: the blood of a sinnefull
man cannot bee this washing: for the
blood of the sonne of God is the onlie
washing of our sins. In answere to this
place of the third of S. John, I say that if
it be spoken of Baptisme, it cannot bee
vnderstoode but in case of contempt.
That is to say, if any man that may bee
baptized & hath opportunitie to cause
himselfe to be baptized, doth notwith-
standing in cōtempt reiect it, such a one
cannot be saved: of which baptisme, S.
Peter in the 3. chapter of his first Epistle
maketh mention: likewise of this wash-
ing of the soule speaketh Zacharias, cap.
13. 1. which the Church of Rome calleth
Baptismus flaminis. Whereas in the
7. of John Jesus Christ said that *Out of
his belly that beleived in him should flow
rivers of life*, S. John addeth that by this

water he meant the holy Ghost, which they shoulde receiue that beleeved in him : also as in the 3. of *Matthew*, v. 11. It is said, that Jesus Christ baptizeth or washeth vs with the holy Ghost & with fire, is meant with the holy ghost warring & purifying our harts so that to bee borne of water and the holy Ghost signifieth to be regenerat by the holie Ghost washing and cleansing our harts which is a phrase of speech familiar among men, and vsed in the Gospell , as in *S. John* the 14. & 6. verse, *I am the waie the truth, the life* in liew of saying, *I am the true way to the life.*

Of the limbo of the Fathers.

The fourth place is the Limbo of the fathers & mothers, that is to say, of such persons as lived before the comming of Christ. There were [say they] *Adam, Eve, Noab, Abraham, &c.* vntill that Je-
sus Christ vpon the day of his resurrec-
tion in his returne from hell delivered
them out of this prison : himselfe also
[say our adversaries] by his ascencion,

the fourth
place.

brought them into heaven : For they suppose that the way into heáven was not open, vntil that Christ by his ascen-
tiō entered in. But because Jesus Christ said vnto the thiefe, *7 his day thou shalt be with me in Paradice*, wherby it appeared
that thi thiefe passed into Paradice for
ty daies before the ascention of Jesus
Christ, our Monke preventeth him by
vsing his priviledge : hee will haue vs
here by Paradice to vnderstande the lo-
wer parts, that is to say, *Limbo or Pur-
gatorie*. For page 95. he saith wherefo-
ever the presence of God is there is Pa-
radice, as much as if he should say, The
thiefe being on the Crosse was in Pa-
radice, because Jesus Christ was there
present : And that Jesus Christ did but
mocke him, in promising him that he
should shortly be in Patadice; sith hee
was there already. Now in as much as
it was forty daies betweene Christs re-
surrection and his ascention, It may be
said that these souls being come out of
Limbo were set sentinels in some cor-
ner

ner or other: or that peradventure they walked their stations here below: for of this matter we find no decision of the Popes , to whom only it belongeth to decide all matters of Religion , as to the <sup>Extrav de
Constit. tit.
2 Can. licet.</sup> that cannot erre in faith, & in their Cā-nons doe boast that all right resteth in the shrine of their harts . Our *Franciscan* and the auctor of *Heliæs fire* do say, that during the forty daies those soules ^{Pag. 38. 44.} were with Jelus Christ : that is to say, when Jelus Christ was in the chamber with his Apostles, all the soules of the old Testament were there also with him. That when he went to *Emaus* they followed him : That when he was by the sea side, there also they were assembled and arranged vpon the sands.

Into this *Limbo* entred two sorts of soules : The one sort, such as without need of purgation came directly in the other, they that after their purgation and satisfaction in Purgatory, came nevertheless thither . In those daies was the torment of Purgatory of much longer

ger continuance then in this age it is; For then the soveraigne high Priests gaue no Indulgences, neither fetched any soules out of Purgatory: whereby it appeareth that god being now more liberall, they doe wrong to call the first age *The golde age.* Of this *Limbo* would our men make *Jacob* to speake in the 37 of *Genesis*, where [according to the Roman translation] he saith *I shall go down into hell, bewailing my sonne:* wherevpon [say we] that it followeth that in the 42 Chapter, where these words are repeated, *Jacob* spake of this *Limbo*: & yet he there saith that *his white haires shall go downe.* The soules then are hairy, for these good fathers went downe into *Limbo* with gray haire: whereof we are also to presuppose that in that country they haue barbers: And all this absurdity groweth of this, that they wil not vnderstand that *Sheol* in Hebrew, namely in these places, signifieth sometimes the state of the dead: and sometime the Sepulcher, albeit they be driven to it by sun-

sundry places of the scripture: as in the
14 Psal.ver.7.and in the 30.verf.4. & in
many other places: They also produce
the 9.of Zachary and the 4.of S.Paule to
the Ephes. but they do only quote the
places and so leauē the reader to guesse
at the matter: and good reason: for of
Limbo there is no speech throughout al
the scriptures but contrarywise we finde
that *Moses* and *Elias* talked with *Jesus*
Christ vpon the mountaine, wherby it
appeareth that they were not in a cor-
ner vnder the earth. Againe if the death
of *Jesus Christ* were of force to deliver
the fathers of the old Testament out of
hell, why not out of *Limbo*, which they
say is a more easie prison? As concer-
ning the passage in the ninth of *Zachary*
there is no speech of *Limbo*, but of the
deliverance from hell, vnder the figure
of the deliverance from the Captivitie
of Babilon: The words of the prophet
are these. *In the blood of thy covenāt thou*
hast delivered thy prisoners out of the lake
where is no water. They also obiect vnto

vs the 4. of S. Paul to the Ephes. Where speaking of the Incarnation and habitation of Jesus Christ vpon earth, hee saith, that he descended into the lowest parts of the earth, accommodating to our Savior Christ the words of David in the Psalme. 139.v. 15; where he saith that he was formed in the lowest parts of the earth: that is, in his mothers wōb and according to the Greek ἐν τῷ καλῶ^τ λόισ^τ γῆ^ν; in the superlatiue: but what communitie hath this with Limbo? Much lesse is it meant of the fetching of the Fathers out of Limbo, which is in the eight verse *Hee led captivitie cap-*
tive, for would he haue led captiue the soules of the fathers, considering that they would that hee should haue brought them out of captivitie? For in the Greeke it is ἀχειρούσιον, which signifieth to lead into captivity those whō they haue taken at the swordes point. These captiues the are the devils, death, &c. The Auctor of the fire of Helie gi-
 veth it vs brauely: he maketh S. Paul, Heb

v. 39. & 40. to say that these fathers are not rewarded before vs : but neither there nor in any other place shall wee find any word thereof. Thus is this place now emptie, if we cannot find any to lodge in it. And because it is likely that the Franciscans , according to their rule , doe not goe into Purgatory single, but by two and by two. This *Limbo* , lying in the way to Purgatory, seemeth a very convenient place to lodge him, who being departed hence alone, must attend his companion.

Besides these foure places, *Bellarmino* who lately writ at Rome, and as it were in the Popes bosome , with the approbation and commendation of all the Church of Rome, but particularly of al our Doctors, in the 7. Chap. of his second booke of Purgatory , hath found out a fifth place: that is to say , a bright and cleere meddow , all diapered with sweet smelling flowers , which hee maketh to be a dependance of Purgatory, and as it were a withdrawing chamber, where-

The flow-
cd med-
dow.

wherein those doe take their rest, who
are most kindly entreated & most gent-
ly dealt withall, and groundeth himself
vpon the auctoritie of venerable *Beda:*
and *Dionise* a Charterhouse Monk , an
auktor of great credit ; whoe is full
fraught with fantasticall revelations: he
should haue added how these flowers
doe spring without sun or raine : & frō
whence that goodly brightnesse could
pierce into those deepe pates of the
earth. Out of this meddow do the souls
immediately passe into Paradice : but
before the comming of Iesus Christ,
they went thence into *Limbo*, a magnet
of great compassion , that passing out
of a bright meddow full of recreation,
they should come to bee shut vp in a
darke prifon.

Such therfore is the building which our
Masters haue erected vnder groūd, ma-
king by an order contrary to nature, the
lowest chambers to be the hottest: dig-
ging without any autoritie of the Gos-
pell, sundry compartments vnder the
earth

earth , like to mouldwarpes , blinded
with the sunshine of Gods word.

In this place I would entreat the reader, throughout all this mysterie to take note of a certaine kinde of soules, which should haue more agilitie & experience then their fellowes: so many walkes and turnings are they put vnto. These are those soules , who departing from their bodies vnder the old Testament , were first presented before the Judge, and thence sent into Purgatory: but escaping thence, after a scalding fire entered into a bright meddow, ful of re creation. Afterwards from this medow they passed into *Limbo*: & thence came forth with Iesus Christ : then did they follow him 40 daies vpon the earth , & finally entered into Paradice . Let vs therefore finde no farther fault with *Plato* or his *Metempyschosis*: for his revolutions and passages of soules, are nothing so prodigious: & indeed our Masters doe carry away the bell for invention from all Poets. These matters thus dif-

dispatched and set out as it were in a
table, it resteth that wee now examine
this Purgatory, and the abuses therewith
depending, and proue that the word
of God is a spring more then sufficient
to quench this the Popes so profitable
a fire. Here may our Reader, if it please
him, note that Purgatory is by our ad-
versaries placed among the Articles of
our beleefe, so as vnlesse wee beleue
therein, we cannot bee saved: that the
importance of the matter may tie him
to attention. So shall we breake one of
the legges of this *Colossus*, one of the
principall pillers of Babylon.

*Bellar. de
Purgat. lib. 2.
cap. 12.
Hec sunt.*

C A P. 2.

That the holy scripture is a sufficient iudge
for this question, as also for all other co-
roversies concerning faith: and that
therein is no mention of Purgatory, or
of any Indulgence whereby to release
soules out of the torment thereof.

With



Ith our Adversaries it is an old sōg
that the holy scriptures do not containe all things ne-
cessary to salvati-
on:also that besids
the holy Scripture there is an vnwrit-
ten word,which is likewise a rule of our
faith:also traditions , which the Coun-
cell of Trent enioyneth vs to receaue
with like faith and reverence as the ho-
ly Scripture. Thus where they want
Scripture,they haue recourse to tradi-
tions and custome. They imitate *Bare-*
bas,& will saue themselues by custome,
to the disaduantage of Iesus Christ and
his word.Yea they proceed so far as to
place the traditions of the Church of
Rome, before the Scripture : for they
hold the autoritie of the Scripture to
bee grounded vpon the Traditions of
the Church.

Herevpon grew the condemnation
of *Luther* by *Leo the 10.* for that among

Seff 4. Par
pietatis affe
ctu ac Reue
rentia.

Q3

E

his

In the Bull
Exurge Do-
mine, which
is in the
end of the
last Coun-
cell of La-
teran Dist.
19. queſt. 1.

his other supposed heresies, hee presumed to say, that it lay not in the power of the Pope or Church of Rome to make or establish any articles of faith. Also the inscription of the Canon *In Canonicis*, saith that the Popes decretal Epistles are accounted among the Canonicall bookes. Also the brag of Pope *Can. Ideo a litter agendo se Decretarū Dominos esse offendunt.* Leo the 4. which without horrour wee cannot read, and is in the 25. cause, wherein he boasteth to prescribe vnto the Church such lawes as himselfe is not subiect vnto : in that hee is Lord over the lawes & decrees. Among these traditions, the most profitable to the Pope is Purgatory : touching which, sundry Doctors of the Church doe ingeniously cōfesse, that throughout the holy Scripture there is not one word expressly spoken thereof: and my adverſaries in their fierie bookeſ doe cloſely advow as much: for albeit they rack ſundry paſſages of the holy Scriptures to ſtraine forth their Purgatory, yet fearing absolutely to ſubmit themſelues

*Poffenſis
Pet. a Soto.*

to a iudge that beareth them so smal fa-
vour, they many times giue it some
gird. Thus saith the Auctor of the fire
of Helie. *Albeit there bee no mention of*
Purgatory in the Scripture, yet cannot Du-
Moulins conclusion bee but bad, in saying,
there is no Purgatory. And here he taketh
togither a number of things, which
(saith he) are not in the holy Scripture.
Yea so presumptuous is our Francis-
cans ignorance, as to say that through-
out the old Testament there is not one *pag. 16.*
expresse word of the immortalitie of
the soule. In this regard it is requisite
that before we proceed any farther we
trie these Doctors in this case to the
quicke, and defend the perfection of
the holy Scripture. Amid the corrupti-
ons of the world, wee haue yet this ho-
nor, that we be the advocates of Gods
cause, and of the worthinesse of his
word. Which as *S. Paul, 2. Tim. 3.* saith,
is able to instruct vs and to make vs wise
to salvation: which also (saith Athanasius) *Initio lib. 2.*
abundantly suffiseth to instruct vs in all *adversus*
Gentes.

truth. Wherein, as saith *Chrysostome* vpon the second Chapter of the 2. to the Thessalonians, is cleerly cōtained al that is necessary. For was it possible that aforetime the fīue books of *Moses* were sufficient to instruct the Church to salvation, & that now the same fīue bookeſ, together with the Prophets, Evangelists and Apostles cannot suffice? hath God forbiddē to adde or diminish to the bookeſ of *Moses*, and nowe that both in the old and new Testament we haue much larger instruction, ſhal it be tollerable to adde an vnwritten word? Other Canonickall bookeſ? Other arti-
cles of faith? If the Gospell be ſufficient to ſaue vs, who ſhal be ſo bold as to ſay that the new Testament doth containe but part of the Gospel? To alleadge ei-
ther the tiranny of custome, or the antiquity of a traditiō, without the word of God, what is it but to alleadge the antiquitie of Error: and to arme both Jewes & Gentils with the like reasons? conſidering that vntruth is very ancient
yea

yea it hath beeene even from the beginning: also that against the truth no prescription of time may take place.

To ioine therfore to the holy scriptures an vnwritten word, and to make the traditions of the Romish Church equal with the bookeſ of the olde and new Testamēt, is a great disparagemeſt to the Maiestie of the holy Scripture: It is as much as to do that which expreſſly is forbiddē in the law of Moses, that is to plow with an oxe and an aſle: to yoake together things very vnequall: to make man equall with God, and the lead of the Popes Buls with the pure Steele of the ſpiritual ſword of the Gofpel. True it is that they tearme theſe Traditions the word of God and traditions of the Apostles: but they ſhewe not when or to whom God did firſt inſpire them. They deliver vnto vs the Canon of the Maffe for an Apoſtolical tradition, wherein nevertheleſſe they name ſome persons that lived three hundred yeareſ after the Apoſtles time.

Thus the Indulgences: the forgiuynesse
of all sins at the end of every 25. yeares.
The communion vnder one kinde: The
fetching of souls out of Purgatory by
Popish Indulgences: The prohibiting
of the lay people from reading of the
holy Scriptures: The custome to pray
in a tongue vnown even to him that
praith: The feast of God; The Elevati-
on and walking of their consecrated
cake vp and downe : The hallowed
Graines and Medals: The fraternity of
S. Frances Corde loaden with so manie
pardons and priviledges and such like
trash, which them selues do confess
were brought in long since the Apo-
stles time; shal by this reckoning be hol-
den for the word of God and the Tradi-
tions of the Apostles : And that with
good reason, fith the Pope assumeth to
himselfe the name of God and his holi-
nessse : The divine Maicstie : and in infi-
nite places in his Cannons The Spouse
of the Church : yea, as faith Bellarmine
de Pontif. Rom. lib. 1-cap. 9. etiam Christo
sc-

Can. satis
Dist. 96. c.
Gloss. Clem.
cum inter.
Sacr. Cerem.
scit 7. cap. 6.
sedes Des se-
des Apostoli-
ca. The last
Councell
of Lateran
scit. 9. Divi-
ne Maicsta-
tis tue con-
spectus.

secluso evē Jesus Christ excluded or set aside. Sith that likewise the Pope rearmeth office Apostolat, all his furniture Apostolicall, as his chamber, his letters, his chaire: his cloake: his Pallace. And vnlesse God take pitty vpon vs, they will shortly call his hose and points Apostolicall. Now that in all this the drift of our Masters tendeth only to shunne the holy scriptures which condemne them, it appeareth in these words : *The unwritten word.* For what is the unwritten word but a Chimera in the aire : an imperceptible Idea? For where can we finde this unwritten word? If we must seeke it (as they say) at the mouth of the universall Church, when shal I haue gathered together the universall Church to instruct me? Or if the people must haue recourse to their Curat, how shal they know whether their Curate agreeth with the universall Church? What side shall we take where the doctors do disagree? As do now these three doctors, who are growne to censure and

in their pulpits to disclaime one of them
Or if one bee borne in an hereticall
Church : or betweene two Churches
grounded vpon contrary Traditions, as
betweene the Greeke and the Romaine.
But if wee must seeke this vnwritten
word of God in the bookees of ancient
doctours, then it is written : and albeit
these bookees be subiect to errour, yet
the Traditions of the Romish Church
as the afore named and Purgatory are
not there to be found, as hereafter we
shall proue.

Moreover in as much as they would
make vs beleue that the Pope hath
such letters of credence, that wee must
therefore do all that he commandeth,
and beleue all that he list to perswade,
vs, albeit this bee not found in the holie
scripture, yet whē the church of Rome
hath neede of Reformation *in capite &*
membris: [as it is the ancient complaint]
what meanes is there to proceed, con-
sidering that he that is to bee reformed
is the maker of the lawes, & soveraigne
Judge

Judge in all matters of Religion, & consequently in his owne cause? God forbid that man should bee iudge over the cause of God: or that all the Popes inventions for the advācing of their Empire, should be holden for the word of God, and the rule of our faith . But let vs here the productiōs of these doctors & all those things that they say are not cōtained in the Scripturē. Our observā-
 tin Moncke shall march formost and haue the first place. He saith that tho-
 rough out all the old Testament there
 is not one expresse worde concerning
 the Immortalitie of the soule. Admit
 were so: yet what interest had he to
 search out the defects of the holy scrip-
 ture? But had he sought wel, he might
 haue found these wordes in the last of,
 Daniell. *Many of them that sleep in the*
dust of the earth shall awake, some to ever-
lasting life, and some to shame & contempt.
 What can bee spokene yadre expressly?
 And in the 12. of Ecclesiastes, v.7. *And*
dust returne to the earth as it was, and the
spirit

Dan. 12, 2.

spirit returne to God that gave it. And in the 23. of Numbers , Balaam desireth to die the death of the righteous. An evident proofe that he held their death to be blessed. But were this frier Minor as well acquainted with the holy Scriptures as he is with the rule of S. Frances , he would never haue vttered a speech so impertinent and ful of impietie : for the which hee deserveth to change his order , and from the Observantine fryerie to be sent to the ignorant friers.

The auctor of the fire of Helie broadeth it much deeper, he demandeth how by the holy scriptures wee canne proue this proposition, *That the holy Scripture containeth all that we ought to beleue*. But this is not our saying : for we may and ought to beleue many things that are not contained in the holy Scripture. In such maner do we beleue that Romulus with a troope of theeuues built Rome:

Stella. Platina. The booke of Indulges printed at Rome. wee beleue the history of Pope Ione, as a history aduowed by many auctors, both friends and servants to the Popes, and

and of whom there yet remaine manie
 tracēs and causes of remembrance: wee
 beleue that *Alexander.* 3. did set his
 foot vpon the throat of *Fredericke Bar.* Volateran.
berossa, vpon the staires of *S. Marke's* Sabellicus.
Church at Venice, where this his so her-
 zoical exploit is to this day represented:
 we beleue those histories that recorde
 howe the Emperour *Henrie the 7.* was
 poysoned in their consecrated cake:
 with a thousand such like histories, both Their God
 old and newe, whereof the scripture ne-
 ver made mentiō. Only we say that the
 holy scriptures doe containe all docu-
 ments and instructions necessary to
 salvation. This doe we say with *S.Paul,*
 who in the 2.to Tim. cap.3.v. 15. saith
It is able to make vs wise to salvation:
 what more can we demand? The same
 Apostle, i.Cor.4,6.teacheth vs *Not*
 to presume aboue that which is written: &c
 toward the end of the new Testament
 we find these words. *I protest unto every*
one that heareth the Prophecie of this
booke, that if any man shal adde unto these
things,

*Concilium
pro Iulii.*

things, God shall adde unto him the plagues that are written in this booke, whereto our adversaries can frame no other reply, but that this curse extendeth no farther but to the booke of the Revelation. Yet doth the councell of *Trinily* bridle them in these words, *The protestation of the Apostle John in the Revelation, under the title of one booke hath relation to the whole course of both the Testaments,* saying, if any man adde, &c.

In the Index Bibli-
cus print-
ed at An-
werp by
Plantin.
1598. p. 5

Againe, he challengeth me to prove by the holy Scriptures these 8 things, which vnderhand he supposeth to bee necessary to salvation. 1. *The baptisme of young children;* which nevertheless is proved by the Jesuits and Doctors of the Vniversitie of Lovaine, also by the Catechisme of the Councell of *Trent*, & by many passages of the holy Scripture. Thus this Doctor opposeth himselfe against a corporation of Romish Doctors, an University, and the Councell of *Trent*. 2. *The not reiterating of baptisme* against the Anabaptists: which is

the

the same with the baptisme of young children: for the Anabaptists doe re-baptise thole whom we haue baptised: as holding baptisme in infancie to bee no baptisme.

3. The proceeding of the holy Ghost: which is proved by the places *Rom. 8.9.* *11.* where he is called the spirit of God and *Ioh. 14.26.* *& 16. 14.*

the spirit of Christ: and the comforter whom the father sendeth in the name of the sonne: which taketh of the sonne &c.

4. The consubstantialitie of the father and of the sonne. Which is proued in this.

That the sonne is God, *Ioh. 1.1.*

Even our great God, *Tit. 2.13.* consequently one God with the father, for

there is but one God. *1. Cor. 8.6.* and be-

ing one selfe God , they are by conse-

quence one selfe substance. Wee haue also *S. John* in his first Epistle cap. 5. who

saith thus. *There be three that bear record in heauen: the Father, the word, and the*

holy Ghost, and these three are one.

5. The perpetuall virginitie of the Virgin Mary ^{He would haue said} *against the Anti-marianites:* but this is ^{Anti-dico-} *marijanites,* ^{or Helvidians.} *no point necessary to salvation: The seem-*

seemeliness, rather then any necessitie induceth vs to beleue it.6. *The translation of the Sabaoth to the Sonday.* An article not necessary to salvation: yet doe we see by the *Revel.1.10.* and by the *1.* *shed in spi* *Cor.16.1.* and by the *Act.20.7.* that this *tit vpon a* *Sunday.*

Institution was made in the time of the Apostles. 7. *The celebration of the feast of Easter against the Quarto Decimannis.* Which also is of no greater importance to salvation: witness the censure and reprimendum sent by *Irenaeus* to *Victor* Bishop of Rome, who skirmished fiercely in that quarrell. This Epistle of *Irenaeus* is extant in the Ecclesiasticall historie of *Eusebius*, lib. 5. cap: 23. 8. That there are but three persons in the Trinitie a matter which neither the holy Scripture, nor any man that ever had any one drop of common sense did ever studie to perswade: for in a dualitie there can be but two, in a Trinitie three. 9. Lastly he bringeth in *The washing of the Apostles feet*, which (saith hee) wee cannot proue to be no sacrament, & thcreupon hee

hee challengeth vs. Wee answerē that whosoever shall say that this washing of feet is a sacrament of the Christian Church , must first proue his assertion by the holy Scripture: but to labour to proue it to be no sacrament is foolish curiositie: for with like reason may wee proue many other matters: as that the anointing of the blind mans eies : the entry of Iesus Christ vpon the foale of an Asse : his coat without seame; the cursing of the figge tree , are no sacraments. Also that which Iesus Christ did in washing his Disciples feet , was but the ordinarie custome: only he did that which a servant should haue done: neither was this washing any seale of Gods covenant, but an example of humilitie to the Apostles : for there was neither any word added to the sign, nor any commandement to administer this washing in the Church.

Joh. 9. 6.

Rom. 4. 11.

Beithese then the matters wherevpon at this day the Church is taxed of imperfection, and tearemed a peece of a rule

rule and a part of the worde of God, whereto they must therefore adde an vnwritten word? and these are our Masters that are so skilfull in expounding the Scriptures: who say that the Pope cannot erre in faith, because Jesus Christ said Peter I haue prayed that thy faith may faile: that the Pope is Sovraigne over, both Church and Common wealth, over both spirituall and temporall, because S. Peter said see here bee two swords: that the Pope cannot be iudged by any because it is written, *The spirituall man judgeth of all, but is not judged of any: that there must be but one head,* because it is written, *In the beginning God created heaven and earth : that man may doe more then God commanded in his law because the Samaritan said to his hoste, whatsoever thou shalt lay out more I will*

Ibidem. *Non in principiis sed in principio.* *Luk. 10. 35* *Quicquid super eroga - veris reddā tibi.* *Gen. 1. 16.*

pay it thee at my return: that Jesus Christ in the supper instituted a propitiatory sacrifice, because he said Doe this: that the Pope is greater then the Emperor, because it is written God created two

sortes

great

*Extrav. de
Maiorit &
obedientia
cum upam
sanctam.*

great lights: the greater is the Pope and
the lesser is the Emperor, and kings as De Majorit.
& obed. tit.
saith Pope Innocent the 3. These our
Masters, I say, so full of their subtleties
and invention in their explications,
which according to the doctrine of A.
33. Can. Soli-
ter solem &
lunam, tanta
inter Pontif.
& Reges dif-
ferentia.
Arist. Phis. B.
4. cap. 4.
Zaxagoras doe draw all things out of al
things , could they not aswell proue
these eight points by the scripture , as
we with all our doltishnesse , haue foud
them out without any difficultie? But
the truth is that it was no want of inve-
tiō in them, but lack of good meaning.
And these defects in the Scriptures doe
they seek out, the rather that we might
not thinke much, that in the Scriptures
there is no speech of painting of the
Trinitie: of worshipping of Images: of
fetching soules out of Purgatory by
Popish Indulgences: of their Pastors ab-
stinence from marriage: of their distin-
ctions of meats: to be briefe, of all their
traditions: In these considerations it sta-
deth them vpon to abase the authority
of the Scriptures , and to accuse them

of imperfection. Yet is it their surest course to prohibit the people from reading of them , and from learning any thing but at their mouthes who haue most interest in the suppressing of the, and doe reape most commodity of the peoples ignorance. I could therefore wish that the auctors of these torrents, fires, and furnaises, would lay their hāds to their consciences(if they cā find any) and vpon their doctorall faith tell vs whether this vnwritten words & these letters of credence be not a means prepared by the Pope , thereby to forge new articles for his commodity? A secret corner wherein to coine false mony, and to clip the word of God? Their consciences must say yes; they are over wise to be ignorant thereof:but worldly reasons carry them away : in some hope of gaine : in some feare , and in some worldly devises doe speake louder, and haue greater voice in the Chapter house,then conscience.

In as much therefore as the word
of

of Purgatory.

of God contained in the old and newe Testament, is the only and sufficiēt rule of our faith, and that Purgatory (if wee beleue our adversaries) is to bee beleaved as an article of our faith, & that vn-
der paine of damnation ; it is strange that God in the old Testament, having ordained sacrifices , & expiations for al
sorts of sinnes and pollutions , even to the Leprosie : to the bloody flixes,
and to the touching of any dead body,&c. did never ordaine any expi-
ation , sacrifice , satisfaction or pray-
er for the soules that were in Pur-
gatorie. The ancient Patriarkes & good
servants of God, *Abraham, Isaac, Jacob,*
Joseph, Moses, Aaron, Iosua, Samuell, or
David, never desired after their deathes
to be prayed for, neither did themselues
pray for any that was dead , that God
would vouchsafe to bring them out of
Purgatory. True it is that they bewai-
led their dead: but among al their mour-
nings, weepings, fastings, and lamenta-
tions, wee find no path to purgatory,

neither any one prayer to fetch the soules of the deceased out of Purgatory:and indeed such lamentations and fastings, were made even for the wicked,& such as died in Gods displeasure: As for *Sassl*,to whom it was said by the Pithone sle not many houres before his death,that God was against him, who also died soone after his consultation with the witch: *David* likewise bewailed *Absalon*, who died in rebellion and treason against his owne father:yet for such [saith the Church of Rome] wee must not pray. How grievous were the teares vpon the death of *Jacob* and *Moses*, who as holy and rare lights of the Church, could never bee confined into Purgatory? The high Priest of the Law never granted Indulgences , neither made any intercession to abridge this so scalding a punishment: neither did they that died make any foundations of services,or sacrifices to redeem their soules out of this fire. Here doth our frier seeke a starting hole , but the clef^t is

is to straight for him to creep through. He complaineth that *In lieu of seeking the true light in the law of Grace, that is to say, the Gospell, we looke for it in the darke and obscure law of Moses.* To speak plainly, he refuseth the old Testament, as an incompetent Judge, for the darkenesse thereof. But to this obiection, wee doe answer, that indeed the prophecies of things to come, and the ceremonies of the old Testament, are not so cleere & easie as the Gospel: yet are Gods Commandements therein laid down in plain and open tearmes. Wee therefore demand what commandement of God he can find throughout the old Testamēt, wherein it is commanded to pray for the dead, or to offer any sacrifice for them, either among them to distribute the superabundant merits and satisfactions of holy men deceased as *Abraham or Moses*, to helpe them out of Purgatory? Here our adversaries are at a stand, and bite the bit: for were there any commandement that might bear wrexing

to that sence; they that can so cunningly rack the Scriptures to their purposes would no doubt haue produced it. Here doth our Frier frie in his greace, & would faine shift it of with blasphemies, as they that are beset with fires would gladly leap out at the windows. He doth no longer accuse the olde Testament of obscuritie, but of omission & imperfection. How many things (saith he) hath God left unmention'd in the olde Testament, to the end, to take from the people all occasion of Idolatry? and yet are necessary to salvation? As invocation of the Trinitie: the immortalitie of the soule, &c. Againe he saith, under the law prayers for the dead were not so frequent & publike, least they shold give the Iewes occasion with the Gentils, to thinke that they ought to sacrifice to the infernall powers. Secondly, that in regard that before the redemption of man kind the estate of the deceased, was not so well knowne, as after that our Savioour Jesus Christ descended into hell. And thiraly, because they had not so good means.

Pag. 16.

Pag. 18.

to relieve the dead, as they had after that, the merits of the death and passion of our Lord were committed into the hands of the Church to apply them: So many wordes so many monsters and blasphemies.

First in that hee denieth that in the old Testament there is any mention of the Immortality of the soule, wee haue before heard the depositions of Daniell, Salomon, and the Prophet Balaam prophecying. Let vs hereto adioine the taking vp of Enoch and Elias into heaven, proofes of their immortality. The wordes of Jacob on his death bed, *Lord I haue waited for thy salvation; The hope of Job who assured himselfe that after his skinne should be consumed he should yet see God in his flesh.* The words of God himselfe, who saith, *I am the God of Abraham, the God of Isaac, and the God of Iacob: God is not God of the dead [saith Jesus Christ] but of the living.* The only name of Religion importeth the Immortality of the soule: which being taken away, what is Religion but an in-

*Gen.49.18
Iob.18.26.*

Mat.22.32.